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THE

PRAKRITA-PRAKASA;

OR,

THE PRAKRIT GRAMMAR

OR

VĀRARUCHI.

WITH THE COMMENTARY (MANORAMĀ) OF BHĀMAHA.

THE FIRST COMPLETE EDITION

OF THE ORIGINAL TEXT, WITH VARIOUS READINGS FROM A COLLATION OF SIX MSS. IN THE
BODLEIAN LIBRARY AT OXFORD, AND THE LIBRARIES OF THE ROYAL ASIATIC
SOCIETY AND THE EAST INDIA HOUSE.

WITH COPIOUS NOTES, AN ENGLISH TRANSLATION

AND INDEX OF PRAKRIT WORDS; TO WHICH IS PREFIXED AN EASY INTRODUCTION
TO PRAKRIT GRAMMAR.

BY

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OF MAGDALEN HALL, OXFORD.

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TO

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ETC., ETC., ETC.,

IN GRATEFUL ACKNOWLEDGMENT OF ALL THAT HE OWES TO HIM,

AN OXFORD PUPIL

INSCRIBES

T H I S V O L U M E.

PREFACE.

PRÁKRIT is the general term, under which are comprised the various dialects which appear to have arisen in India out of the corruption of the Sanskrit, during the centuries immediately preceding our era. Their investigation offers much to interest both the philological and the historical student; for not only is a knowledge of Prákrit (and especially of the principal dialect usually understood by that name,) essential to the explanation of many forms in the modern languages of India*—supplying, as it does, the connecting link between these and the ancient Sanskrit—but, while thus throwing light on the history of one branch of the Indo-Germanic family of languages, it affords many valuable illustrations of those laws of euphony, with whose effects we are ourselves familiar, in comparing the modern Italian and Spanish with the Latin out of which they sprang. At the same time Prákrit is closely connected with several deeply interesting historical questions. ‘The sacred dialects of the Bauddhas and the Jainas are nothing else than Prákrit, and the period and circumstances of its transfer to Ceylon and Nepál are connected with the rise and progress of that religion which is professed by the principal nations to the north and east of Hindústán.’† When the Greeks, under Alexander, came in contact with India, Prákrit seems to have been the spoken dialect of the mass of the people. The language of the rock-inscriptions of King Asoka, which record the name of Antiochus and other Greek princes about 200 B.C., is also a form of

* For instance, cf. the Hindústání بارہ، تیڑھ، جوڈھ with the Prákrit forms in Vararuchi, ii. 44. i. 9.

† Professor Wilson’s “Hindú Drama,” Introduction, p. lxvi.

Prákrit; and similarly we find it on the bi-lingual coins of the Greek Kings of Bactria. It also plays an important part in all the ancient Hindú dramas; for while the heroes speak Sanskrit, the women and attendants use various forms of Prákrit, the dialectical variations being more or less regular and euphonious according to the rank of the speaker.

Vararuchi appears to have been the first Grammarian who reduced these popular dialects to a system; and, if we may receive the Hindú tradition, he was one of the ‘nine gems’ who flourished at the court of Vikramáditya, King of Oujein, whose great victory over the Sakæ, as they pressed onward towards India after overrunning Bactria, B.C. 56, is the traditional epoch from which the Hindús still date their Samvat era. The chronology of Sanskrit literature is extremely uncertain; but there are several circumstances which, in this instance, tend to confirm the popular account, if we may assume, as settled, the identity of Vararuchi and Kátyáyana. For this identification, our chief authorities are the universal popular belief in India, and the direct testimony of Somadeva, a native of Cashmere in the twelfth century. This author, in his encyclopædia of legends, called the *Kathásarit-ságara*, collected from various sources, and comprising a large portion of the mythological lore of the Hindús, expressly mentions them as the same person, and uses either name indiscriminately.* For the age of Kátyáyana, we have some independent testimony, which, though not precise, yet certainly throws his date far back into the past, and fixes it, at the latest, as anterior to our era. Kátyáyana has always been the reputed author of the Vártikas, or supplemental remarks on the ancient Grammar of Pánini; and both names are found in the accounts of the Chinese Buddhist Hiuan-thsang, who travelled in India in the first half of the seventh century of our era. Pánini is called Pho-ni-ni, and described as the founder of music, which appears to be the nearest Chinese expression

* See this point fully discussed in Professor Wilson's Sanskrit Dictionary, Introd. (first ed.) pp. vi.-xi.

for a grammarian; the passage relating to Kátyáyana is as follows:*

'Tchi na pou ti (erigé par les Chinois), limite de l'Inde du Nord. . . . Au sud-est de la grande ville, à 500 *li*, monastère de *Tha mo sou fa na* (forêt obscure); là a vécu le docteur *Kia to yan na*, 300 ans après le Nirvána. † Monastère fondé par Asoka.'

The Buddhist traditions in Ceylon all agree in calling the author of the earliest Páli grammar Kachcháyano; ‡ and, although this is said to have perished, yet when we remember how very closely allied Páli is to Prákrit, and that Kachcháyano is simply the Prákrit form of Kátyáyana, there can be little doubt that the Prákrit grammar of the one and the Páli grammar of the other, are only the Brahmanical and Buddhist versions of the same tradition.

The following work of Vararuchi or Kátyáyana is certainly our oldest authority for Prákrit grammar; and its rules are generally quoted by later grammarians and scholiasts as *par excellence* the 'Prákrita Sástra.' Other grammarians have generally followed its system, and contented themselves with adding single rules, or altering the arrangement of its details. Much discrepancy exists between the Prákrit of the grammarians, and that which we find in the plays; and it is of great importance to have a complete edition of the oldest grammarian, that we may ascertain, if possible, how far this discrepancy may be ascribed to the multiplied errors of ignorant, and the unauthorised corrections of learned, transcribers; and how far it may have arisen from a difference of time between the age of the poets and that of the grammarians, the dates of Sanskrit literary history being so uncertain.

The works of the two great grammarians Pánini and Vararuchi have

* Quoted in the Appendix (p. 382) to Remusat's translation of the "*Foe koue ki*, ou Rélation des royaumes bouddhiques." See also M. Julien's "Hist. de la vie de Hiouen Thsang," pp. 102, 165.

† The common date of the *Nirvána* of Buddha is B.C. 543; but Hiuan Thsang (as quoted in a note to p. 237) gives several different dates as current in India in his time, the latest of which is about B.C. 360.

‡ See Turnour's "Maháwanso," Introd. pp. 25, 27.

been singularly different in their fate; for while the former has been ever guarded with the most scrupulous care, and its *Sútras* (or ‘concise aphorisms,’) revered with almost Masorethic attention to minutiae, the latter has been apparently left to all the vagaries of successive copyists and editors. The MSS. often vary considerably, as indeed might be expected in an ancient work, which has passed through so many generations of copyists, all of whom knew Sanskrit better than the dialect whose peculiarities the work explained; but the most important variation is in the *number* of the Sútras, some MSS. containing many which are not found in the others; and as no record appears to have been preserved of the original number, it is a question of some difficulty to decide in particular instances.

The MSS. which I have used in preparing this edition, are as follows :—

- (A.) No. 1120 in the East-India House Library. A valuable MS., but frequently difficult to read.*
- (B.) No. 211 in Professor Wilson’s collection in the Bodleian Library at Oxford.
- (C.) No. 210 in the same. Clearly written, but very inaccurate.
- (D.) No. 158 in the same.

* It is this which Professor Lassen used for the portions of Vararuchi published in his “Institutiones Linguæ Pracriticæ” (where he gave Sections i.—iv., x.—xii., to which we may add Sect. viii., as given from the same source in Dr. Delius’ “Radices Pracriticæ”). Having thus only one MS., and that not unfrequently very obscure in its writing, it was impossible for him to avoid many errors of transcription. These have been carefully pointed out in an article in the second volume of Dr. Höfer’s “Zeitschrift für die Wissenschaft d. Sprache.” I have noticed the more important of them in the notes to the text, but I have not been sorry to escape the unpleasing task of exposing the unavoidable inaccuracies of one whom all Oriental scholars must ever regard with affectionate reverence; Professor Lassen’s “Institutiones” have been of such continual service to me in the present work, that I feel bound to add my little tribute of admiration at the skill with which, in spite of such inadequate materials, he has accomplished his difficult task.

(E.) No. 151 in the same. A clearly written MS. in the Bengálí character.

(W.) A beautifully written MS. in the Royal Asiatic Society's Library, formerly belonging to Mr. Wathen of Bombay, for whom it was prepared [*prakáši-kritam*] by the Pandit Vishnu-Śarman, and transcribed by Bápú-Śarman. Of this I have used an accurate transcript on thin paper, belonging to Dr. Max Müller.

Of these MSS., we must at once separate W from the rest, as being evidently a modern recension. It abounds with new rules [see App. A., p. 97] which are found in no other MS., and which in some cases spring from evident errors on the part of the editor [as in those numbered 12 and 23 in App. A]; in others he seems to have met with two readings in the MSS. and inserted both as separate rules [as e.g. v. 16 (*cf.* note); vii. 23]; in others he has interpolated Sútras from other grammarians. W is therefore of very little value in a critical point of view, and though I have consulted it throughout, and given its variations where they seemed of importance, the whole has evidently been subjected to such an entire recasting [*prakásikaranam*], that we can place little reliance on its various readings, unless supported by other authority.

A and C are (as I am persuaded) copies from the same original MS.; this was probably written in the Bengálí character, which would explain many of the extraordinary mistakes which the copyist of C has made from ignorance of the character. After collating part of C, and finding it useless from the absurd blunders of the copyist, and its evident identity with A, where the genuine reading was preserved, I contented myself with simply referring to it in passages where A was doubtful. B is a MS. which seems to be composed of two parts bound together, though both are in the same writing; the paging of the latter from the middle of Section vii. has been altered to suit the former. In the earlier part it generally agrees with A, but in the latter, especially in Section viii. it

agrees rather with D, and even seems to borrow a few Sútras from W. D and E generally agree,* the chief difference being that in the last five Sections (and sometimes in the earlier ones) E continually gives only the bare Sútra and its examples, omitting the explanation of the Commentary; and frequently omits even the examples too. I did not discover E until I had nearly finished my collation, but I have collated it for most of the second half, and referred to it in all cases of difficulty in the earlier parts.

The text of the following edition has been made from a thorough collation of the MSS. ABD (A being taken as the basis), with the collateral help of C and E, which may be considered as respectively co-ordinate with A and D; W has been throughout consulted, and its Variae Lectiones noted, where of any value, but always as of inferior authority. Where BDEW agree in giving Sútras not found in AC, I have inserted them in brackets; and in one instance, at the end of Section v., I have similarly inserted some from DEW, but their authenticity must be left for future decision. The Sútras found in only one MS. beside W I have given in the notes; the various spurious Sútras found only in W (nearly fifty in number) are given in Appendix A.

Beside the above MSS. of Vararuchi, I have also derived considerable assistance from the works of other native grammarians, as the Prákrita-Sanjívaní, and the grammars of Kramadíswara, Hemachandra, etc.

1. The only MS. of the Prákrita-Sanjívaní, which I have met with (No. 1503 in the East India House Library) is imperfect at the commencement, and is, unfortunately, very carelessly transcribed, and full of errors. Had it been accurate, it would have been of great service, as it seems to be a commentary on Vararuchi's Sútras, which it generally gives in their

* Thus DE alone quote the line from the Setubandha in the Comm. to iii. 52.—For our knowledge of this rare and ancient Prákrit poem we are indebted to Dr. Höfer's interesting article in his 'Zeitschrift,' and we trust that, in spite of the corrupt state of the MS. which he mentions, he will yet give us an edition of the text. Such a work would be indeed a boon to all Sanskrit scholars.

proper order, but in some places with additions and alterations. The difficulty of deciphering the MS. has precluded my making that use of it which I otherwise should have done. The work consists of nine* Sections, corresponding to the first nine of Vararuchi. The general inscription at the close of each section is *Iti vasantarája-virachitáyám prákrita-sanjivanyám*, or, as it is written at the close of the book, *Prákrita-sanjivani-vrittau*; the only notice which I have found of Vasantarája himself, is in a passage from the Prákrita-Sarvaswa, which states that Márvanadeya, the author of the latter work, commenced it after a previous study of the systems of former grammarians, among whom he specifies Śákalya, Bharata, Kohala, Vararuchi, Bhámaha, and Vasantarája. †

2. Hemachandra was a grammarian of the Jaina sect, who flourished in the thirteenth century, and wrote a Prákrit Grammar as an eighth ‘Adhyáya’ after the seven ‘Adhyáyas’ of his Sanskrit Grammar. The final inscription is *Ity-áchárya-śrú-Hemachandra-virachitáyám siddha-Hemachandrábhidána-svopajna-śabdánuśásanavrittai*, etc.

This eighth Adhyáya consists of four Pádas, with 271, 217, 180, and 445 Sútras respectively. We have first the Prákrita-bháshá (or ‘principal Prákrit’), in the first three pádas and half of the fourth; the remainder is occupied with the Sauraseni, Mágadhi, Paiśáchí, Chúliká-Paiśáchí, and Apabhranśa-bháshá. Hemachandra’s opening Sútra is ‘*Bahulam*,’ and the *bahuládhikára* is supposed to continue to the end of the work,‡ and to explain any irregularities which may apparently contradict his rules,

* The MS. numbers only eight, but the final inscription of the fifth is by mistake repeated for that of the sixth, which has occasioned the error, cf. ff. 43, 53.

† शाकल्यभरतकोहलवररुचिभामहवसंतराजादैः प्रोक्तान् यं-
थान् नानालक्ष्याणि च निपुणमालोक्य अव्याकीर्ण विशदं सारं स्तुत्या-
चरयथितपद्यं मार्केडेयकवींद्रः प्राकृतसर्वस्त्रभारभते ॥

‡ An instance of this occurs in a Sútra quoted in Appendix E, p. 187.

especially in the Jaina writings, ‘*Ārsham*’ being his next Sútra. His arrangement is frequently very different to that of Vararuchi, and in many cases his rules are quite independent. I have found two MSS. containing the eighth Adhyáya by itself in the Walker collection in the Bodleian, both in the Devanágari character.

[a.] (No. 200.) A very correctly written MS., but some of the characters are very peculiar, and in many parts the writing of the last lines of the page is blurred and illegible.

[b.] (No. 171.) A less legible MS., but more easy of reference from its having the Sútras of each páda numbered.

Hemachandra’s grammar is too independent of Vararuchi’s to afford much aid in illustrating the latter’s Sútras; but many of his rules are very interesting, especially those on the Mágadhí, an abstract of which I have added at the end of the translation of Section xi. [cf. p. 181]; his rules for the Śaurasení are given in Appendix C [cf. pp. 104—106]; some important rules on the Sandhi of vowels, and the doubling of consonants, are inserted in Appendix D and Appendix E [cf. pp. 185—187]; and I have frequently quoted his other rules in the notes to the translation.

3. Of the Prákrit grammar in the Sankshipta-sára of Kramadíśvara, which, as in Hemachandra, is added at the end of the Sanskrit portion, I have not succeeded in finding a copy (all the MSS. which I have consulted ending with the Sanskrit part); and I have therefore only used the abridgement given by Professor Lassen from the Paris MS. in the Appendix to his ‘Institutiones.’ As this work is of great value in correcting Vararuchi’s text, it is with no small pleasure that I have seen among the publications of the Bengal Asiatic Society, which are announced as in progress, an edition of the Prákrit portion, by Bábu Rájendralál Mittra. Probably no other grammar could be of the use, which this promises to be, in correcting and elucidating Vararuchi; as Kramadíśvara

has followed his method so much more closely than any other grammarian, whose works have come under my knowledge.

4. To the above I might add the Prákrita-Sarvaswa, by Márkandéyakavíndra, of which there is a copy, bound up with Vararuchi, in the MS. which I have marked D in my collation; but unhappily it is so carelessly transcribed that I have found it quite useless to consult it. I may also mention here that the commentary on the 13th canto of the Bhatti-Kávya, which is so written as to be either Sanskrit or Prákrit, has not unfrequently proved of some service (*e.g.* p. 136, note),

Such are the resources which I have had at my command in preparing the present edition of the Prákrita-Prakáśa, and so far as a careful collation of the MSS. may help, I trust that something may really have been effected towards a critical recension of the text. Several passages still remain doubtful, and for these Vararuchi must wait for better MSS. or a more competent editor. The various readings, which are added at the foot of each page, will furnish the reader with the different corruptions or alterations of the MSS.; and it is these which we must chiefly consult before we attempt to interfere with the Sútras themselves, or to correct them by the rules of later grammarians, or the language of the poets in the plays.

In the present edition, as the Sanskrit type required the use of an inconveniently large size of English type to fit with it in printing, I have been obliged to make my notes to the text as brief as possible, and have generally reserved any explanatory details or proposed emendations for the notes to the translation.

In printing the Sanskrit text, and especially the commentary, I have ventured to relax the rules of Sandhi, wherever their strict observance would have obscured the perspicuity of the rule, or would have mixed Prákrit words with Sanskrit; as, whatever opinion may be held of the propriety of printing purely Sanskrit works with such a relaxation of

grammatical niceties, the objections can hardly apply to a Sanskrit-Prákrit work like the present, where two languages are continually intermingled, one of which by its very nature repudiates Sandhi altogether. I have also throughout followed the MSS. in writing व् as the Prákrit equivalent for the Sanskrit व्; in the continental editions of the plays it has been usual to write व्, but for this there is no authority,* as the MSS. make no difference between the व् = the Sanskrit व्, and व् = the Sanskrit व्. The rules of Vararuchi evidently show that there was no distinction whatever between *b* and *v*; thus in ii. 2, and iii. 1, we have only one of them introduced, and yet it manifestly is intended to include both; and again in iv. 21, the prepositions *apa* and *ava* both become *o*, which would imply that their Prákrit forms previous to contraction were identical. It is not so easy to determine which of the two sounds thus absorbed the other, and whether in translation we should represent it by *b* or *v* universally; the analogy of the modern languages would incline us to the former, but a Sútra in Hemachandra given below,† which is the only passage in which I have seen the subject alluded to, seems to favour the latter, which I have therefore adopted throughout.

Where I have occasionally quoted from the Prákrit of the plays to illustrate peculiar rules, my references have been made to the usual editions, except in 'Sákuntalá,' where I have generally quoted from the excellent edition lately published by Professor Williams, though I have added references to that of Dr. Bochtlingk.

In the English translation, I have endeavoured to follow the plan which Dr. Ballantyne has adopted in his edition of the Laghu Kaumudí. All the peculiar features of the Hindú system are retained, while at the

* Cf. Dr. Tritthen's remarks in the preface to his edition of the Maháviracharita.

† ॥ वो वः ॥ स्वरात्परस्यासंयुक्तस्यानादेवस्य वो भवति ॥ अलावू
अलाऊ ॥ अलावः ॥

same time those explanations are added, which the sententious brevity of the Hindú grammarians so frequently requires. The culminating point of Hindú grammar is of course the great work of Pánini; and it is not impossible that some of my readers, who may be unacquainted with this part of Sanskrit literature, may find in Vararuchi an introduction to his master's more elaborate work. At the same time, the whole system of *Sūtras* is so peculiarly Hindú, that a short translation like the present may not be without its interest even as a literary curiosity.

I have to tender my sincere acknowledgments to Dr. Max Müller for the kind assistance which he has so frequently given me during the course of this work; nor would I conclude without expressing my thanks to Mr. Stephen Austin, of Hertford, for the spirited manner in which he has undertaken the printing of this book, and has spared neither pains nor expense in carrying it through the press. We are indebted to him for a series of the most elegant and accurately-printed editions of Oriental books, which have ever been published in this country.

E. B. C.

OXFORD, DECEMBER, 1853.

CONTENTS.

	PAGE.
Introduction to Prákrit Grammar	xvii
The Prákrita-Prakáśa (Sanskrit text)	1
Appendix A (spurious Sútras)	97
Appendix B (on Var. iv. 25)	101
Appendix C (Hemachandra's Sútras on the Śaurasení dialect) . .	104
The English Translation	107
Appendix D (on Var. iii. 58)	185
Appendix E (Hemachandra's Sútras on vowels in Sandhi) . .	187
Index of Prákrit words.	188

A SHORT
INTRODUCTION
TO
P R Á K R I T G R A M M A R.

'Prákrit' (as has been already observed) 'is the common name given to the various dialects which sprang up in early times in India, from the corruption of the Sanskrit;' and, as the word is used by the grammarians, it signifies 'derived,' thereby to denote its connection with the original Sanskrit. Thus, Hemachandra defines it—'*Prákṛitih sanshyitam, tatra-bhavam tata ágatam vā "prákṛitam."*' The later grammarians include many varieties under the name, but most of these are probably the subtil refinements of a later age; as, the older the grammarian is, the fewer we find the dialects to be; and the oldest, Vararuehi, has only treated of four—the Māhārāshṭrī, the Paiśāchī, the Māgadhī, and the Śaurasenī. Of these the first is considered by him as the most important, and it is this which Professor Lassen has treated as his 'dialeetus præcipua.' Its grammar is given in the first nine sections of the 'Prákṛita-Prakāśa,' the remaining three sections being severally devoted to the peculiarities of the other three dialects.

As the method of Hindú grammarians¹ is very different from that with which we are familiar in Europe, it has been thought that the following

¹ All the rules of Hindú grammarians are given in the form of concise aphorisms (*sūtras*), which hang together as on a *thread* (whence the name), so that frequently a rule contains one or more words which have to be supplied in those which follow it, to complete their sense. The aphorisms themselves are expressed as briefly as possible, and to facilitate this the following abbreviations are resorted to:—A word in the genitive case is

short abstract of Prákrit Grammar in a more modern form might not be without its use to the student as an introduction to the original; while, at the same time, it is hoped that it will give a sufficient view of the language and its peculiarities to enable any reader of Sanskrit readily to understand the Prákrit passages, which form so large a portion of all Hindú plays.

Prákrit almost always uses the Sanskrit roots; its influence being chiefly restricted to alterations and elisions of certain letters in the original word. It everywhere substitutes a slurred and indistinct pronunciation for the clear and definite utterance of the older tongue; and continually affects a concurrence of vowels, such as is utterly repugnant to the genius of the Sanskrit. In the following abstract we shall first treat of the changes which it effects in the letters of the words; and then those which it effects in their declension or conjugation.

SECTION I.

1. *Vowels.* (Var. i.)

Prákrit retains all the Sanskrit vowels except *ri* (*r̥i*, *l̥i*, *b̥i*) *ai* and *au*.

Ri initial, and with no consonant preceding it, becomes *ri*, and sometimes even when a consonant does precede, this consonant being then elided [Var. i. 30, 31]. *Ri* also frequently becomes *a*, *i*, or *u* (especially when preceded by a consonant). For examples, cf. Var. i. 27—29. [For *l̥i*, cf. i. 33].

Ai becomes *e* or *aë*, rarely *i* or *ɪ* (i. 35—39).

Au becomes *o* or *aü*, and sometimes *u* (i. 41—44).

Of the remaining vowels, *e* and *o* are no longer diphthongs, and may be long or short as to their quantity (cf. Williams' *Sakuntalá*, p. 228, note).

generally governed by *stháne* understood (i.e., *instead of* such a word or letter another is to be used); a word in the ablative by *param* (i.e., *after* such a word or letter, etc.); a word in the instrumental by *saha* (i.e., *together with* such, etc.); a word in the locative is sometimes used in its proper sense (as in Var., i. 23), but more commonly it is used as a locative absolute, with *pare* understood (i.e., *when such a word or letter follows*, the rule refers to that which immediately precedes it, cf. Pánini, i. 1, 66.) *Vá* signifies ‘option.’ Pánini adopts many more, but these will suffice for Vararuchi.

Vararuchi in Section i. gives various directions for the changes of the other vowels, but these are rather confined to certain words, than expressive of general rules. Professor Lassen (Inst. pp. 139—144) has laid down as a general principle that *before two consonants a long vowel is shortened*;¹ that is, á, í, and ú become severally a, i, and u (e and o, being common, may remain): as, *maggā* for *márga*; *diggha* for *dírgha*; *pūvva* for *púrva*. Subsidiary to this, are the two following rules: [a.] If the long vowel is retained, one of the consonants is elided, as *isara* or *issara* for *íswara*: [b.] A short vowel before two consonants is occasionally lengthened, and one of the consonants omitted, as *jíhá* for *jíhwá*. E and o being favourite vowels in Prákrit, i and u before a conjunct are very frequently changed to these (*cf.* Var. i. 12, 20); in some words an initial u becomes a (*cf.* i. 22); for *purusha*, ‘a man,’ we have the anomalous *purisa* (i. 23). We may here mention the anomalous *metta* = *mátra*, which, though not in Vararuchi, frequently occurs in the plays [*e.g.* Śak., Williams’, p. 183, 6].

2. Single Consonants. (Var. ii.)

[a.] Prákrit has no palatal or cerebral sibilant (ii. 43); n is everywhere changed to ñ, unless it be followed by a dental consonant; and an initial y becomes j; with these exceptions, *initial* single consonants generally remain unchanged. [N.B. When a preposition or other particle is prefixed the letter ceases to be ‘initial’; *cf.* Comm., ii. 2, on *suuriso*.] We find a few exceptions, as *una* for *punah*, etc. in the plays, but these are not recognised in Vararuchi; *cf.* also Var. ii. 32—41.

[b.] *Final* single consonants are dropped, except m, and sometimes n, which become *anuswára* [iv. 6, 12]. The finals of nouns often assume a or á, and so cease to be final (iv. 7—11).

[c.] Medial single consonants.

K, g, ch, j, t, d, p, b, v, y (by ii. 2), may be optionally elided or retained; but t and p, when not elided, generally pass into d and v² (ii. 7, 15); and the elision of y (though not so given by Vararuchi) is probably absolute; see Lassen, Sect. 45. The preposition *pratti* is always written *padi*; see note, p. 116.

N becomes ñ; t becomes d; d often becomes l (ii. 20, 23).

¹ This principle does not seem to be given in Vararuchi, but *cf.* Appendix D, p. 185.

² Or b, as it is often printed; on this, see Preface, *supra*, p. xiv.

Kh, gh, th, dh, bh (ii. 27) may remain unchanged, but generally become *h* (when *th* is not so changed, it becomes *dh*, especially in the prose,¹ or Śaurasenī dialect, cf. xii. 3); *chh, jh, dh* remain unchanged; *th* always becomes *dh*; *ph* usually remains unchanged, but may become *bh* (ii. 26; cf. Lassen, p. 208).

R often becomes *l* (ii. 30); this is universal in the Mágadhi and the inferior dialects. *N, m, l, s, h* remain unchanged. *Ś* and *sh* become *s* (in some words *ś* becomes *h*, cf. ii. 44). For examples, see Var. ii.

3. *Conjunct Consonants* (Var. iii.)

It is in these that the Prákrit changes are most manifest; and, as several distinct Sanskrit combinations are often merged into one Prákrit form, it is sometimes not easy to recognise the original word in its disguise. Prákrit avoids a union of two consonants of different classes, and everywhere endeavours to reduce them to the same; this it generally effects by eliding one or the other (iii. 1—3), and then doubling the remaining one (iii. 50, 51); but there are several exceptions in the various individual combinations. One rule may be observed, viz., wherever a conjunct involves a sibilant, the *s* is represented by the aspirate of the accompanying letter; as in *khh* for *sk, shk*, or *ksh* (iii. 29); or by *h*, if the other letter has no aspirate, as *nh* for *shn* (iii. 33). When *r* is involved in a conjunct, it sometimes passes into *anuswára*, as *ansu* for *aśru*; and the same also applies, but rarely, to *v* and *s*; cf. Var. iv. 15. In some cases a new vowel is inserted between the letters of the conjunct, as *harisa* for *harsha*; for this, see Var. iii. 59—66.

TABLE OF PRÁKRIT CONJUNCTS.

The following table will show at a glance the various Sanskrit combinations which each Prákrit one represents. As given there they properly refer to those *in the middle* of a word; but, by dropping the first letter, they will equally apply to those *at the beginning*; thus, *khh* = *ksh* when medial, as

¹ The Máháráshtri dialect is more peculiarly used in poetry, as we infer, not merely from the usage of the plays, but also from such expressions of Bhámaha's, as 'vritta-bhanga-bhaya,' in iv. 16, and his reference to the *gátháh* in ix. 4. Cf. Lassen, pp. 370—378, who also quotes from the Sáhitya-darpana, 'noble women should properly speak the Śaurasenī, but in their songs (*gátháh*) they must use the Máháráshtri.'

jakkha for *yaksha*, but *kh* = *ksh* when initial, as *khada* for *kshata*; similarly, *pp* = *pr*, medial, but *p* = *pr*, initial.

क्क = त्क, प्क, न्क (?)¹ iii. 1. = क्य, iii. 2. = क्क, क्क॑; न्क, ल्क; क्क, iii. 3.²

क्ख = त्ख, प्ख, iii. 1. = ख्य, iii. 2. = च्च (त्स, च्च्य), प्क, ल्क, iii. 29. = श्व, स्व (:ख), iii. 1.

ग्ग = ङ्ग, ङ्ग, iii. 1. = ग्य, ग्य, iii. 2. = ग्ग, ग्ग॑, ल्ग, iii. 3.

ग्घ = ङ्घ, ङ्घ, iii. 1. = घ्न, घ्न, घ्न॑, iii. 2, 3.

ङ्ङ्ङ = ङ्ङ्ङ (cf. iii. 56).

च्च = च्च, iii. 2. = त्य, iii. 27. = च्च॑, च्च॒ iii. 3,

च्छ = अ, iii. 27. = छ्छ॑, छ्छ॒, iii. 3. = च्च (त्स), iii. 30. = त्स (त्स), प्स, श्व, iii. 40.

ज्ज = ज्ज, iii. 3. = ज्ज (sometimes), iii. 5. = ज्ज॑, ज्ज॒, ज्ज॑, iii. 3. = द्य, iii. 27. = द्य॑, iii. 17. = द्य (e.g. *sejjá* for *sayyá*, iii. 17).

ज्ञ्ञ = ध्न, ध्न॑, iii. 28.³

ञ्ञ = ज्ज, न्य, एष (sometimes), xii. 7 (*Saur.*) = ज्ज॑, x. 9 (*Pais.*)

ट्ट = त्त॑, iii. 22 = न्त॑ (once), iii. 23.

ठ्ठ = ष्ट॑, iii. 10. = ष्ट॑, iii. 1. = ल्त॑, ल्त॒ (rare), iii. 11. v. 23. viii. 25, 26.

¹ *Kk* = *kt* is sometimes found in the plays; as, *mukka* = *mukta*. See Stenzler's note on *Mrich.*, p. 29, l. 20.

² *Kk* = *shk*, *sk*, only in a compound word; as, *tirakkára* = *tiraskára* (cf. Lassen, p. 264); in all other cases it should be *kkh*. The same holds of *chhh* = *sch*.

³ *Chehh* = *shth*, very rarely; e.g., *padiechhhida* = *pratishthita*, *Sakuntalá* (Williams' edition), p. 153, 1; cf. Lassen, p. 266.

⁴ *Jh* seems to stand for *ksh* in such words as *jhiṇa* = *kshīna* (Lassen, p. 263), but cf. viii. 37.

त्त = त्, द् (rare), iii. 25, 26.

द्व = द्यु, iii. 2. = ध् (rare), viii. 44.

एट, **एड** = न्त, न्द (once), iii. 45, 46.

स्त = ग्र, iii. 1. = ज्ञ, स्त्र, iii. 44. = न्त्र, ii. 42. = एष्ट, न्य, iii. 2.
= एं, एव, iii. 3. = न्त्र, iii. 3, with ii. 42.

एह = न्त्रणा, अ, एण, स्त्र, न्त्र (ह्ल). iii. 33; cf. iii. 8.

न्त्र = न्त्र, स्त्र, iii. 1. = न्त्र, त्म, iii. 2. = न्त्र, ल्व, iii. 3. = त्, iii. 3, 24.

त्य = क्य, प्य, iii. 1. = च¹, vi. 2. = र्ष, iii. 3. = स्त्र, iii. 12. = स्य, iii. 1.

हृ = गद, ब्द, iii. 1, 3. = द्यु, iii. 2. = द्रु, द्, हृ, iii. 3 (द्रु may remain unchanged, iii. 4).

द्वू = गध, अ, iii. 1, 3. = र्ष्व, ध्व, iii. 3.

न्द = न्त (*Saur.*, cf. Hema-ch. 261, App. C.)

न्य = न्त्र (once), iii. 34.

प्प = कृप, त्प, एप (:फ), स्फ, iii. 1. = एप, स्प, iii. 3. = क्ष्म,
iii. 49. = त्म (once), iii. 48.²

फ्फ = कृफ, त्प, एफ (:फ), स्फ, iii. 1. = एफ, स्प, iii. 35, 36.

ब्व = ग्व, ड्व, द्व, iii. 1. = र्व, ब्र, iii. 3.

भ्म = ग्म, ड्ग्म, द्ग्म, iii. 1. = भ्य, iii. 2. = भ्र, भ्र, iii. 3. = ङ्म
(once), iii. 47.

स्व = स्त्र (on this rare change, cf. note transl. iii. 53).

म्म = (ज्ञ्म, एम), न्म, iii. 43. = म्य, iii. 2. = र्म, स्त्र, iii. 3. [स्त्र
becomes मिल-; cf. iii. 62.]

¹ As in the adverbial terminations; i.e., *ettha* = *atra*.

² *Pp* = *sp*, *shp*, only in a compound word (cf. note *supra*, on *kk*), see Lassen, p. 264.

न्ह = **ञ्ञ**, iii. 32. = **ञ्ज**, **ञ्म** (sometimes), iii. 32; cf. vi. 49. vii. 7.
= **ञ्च**, iii. 8.

य्य = **र्य**, **र्ज**, xi. 7. (*Mág.*)

र् = **र्य** (sometimes), iii. 18.

रि = **र्य** (sometimes), iii. 20. [*cf.* x. 8, *Paiś.*] = **इ** (sometimes),
i. 31.

रिस, **रिह** = **र्श**, **र्ष**; **ह्र्व**, iii. 62.

ल्ल = **ल्य**, iii. 2. = **ल्र**; **ल्व** (?), iii. 3. = **र्य** (rarely), iii. 21.

ल्ह = **ङ्ञ**, iii. 8.

व्व = **द्व**,¹ iii. 1. = **व्य**, iii. 2. = **ब्र**, **व॑**, iii. 3.

-ंस = **श्व**, **अ्र**, **श्व**, **स्व**, iv. 15.

स्स = **म्म**, **श्श**; **आ**, **य्य**; **स्य**, iii. 2, with ii. 43. = **अ्र**, **श्व**, **श्व**, **ष्व**, **च्व**,
ख्व, **ख्य**, iii. 3.

N.B.—Where *three* consonants come together in the Sanskrit word, the semi-vowel, if there is one, is always elided, and then the remaining letters are treated according to rule, as in *machechha* = *matsya*; unless a nasal precede, in which case the two other letters follow the usual rules, except that they are not doubled after the nasal (iii. 56), as *vinjha* = *vindhya*, *dhy* becoming *jh* by iii. 28 (the nasal prohibiting the doubling, which would otherwise have been required by iii. 50, 51).

SECTION II.

We may divide Prákrit nouns into five declensions : 1. Those ending in *a* and *ā*; 2. Those in *i* and *ī*; 3. Those in *u* and *ū*; 4. Those ending originally in *ri*; 5. Those ending originally in any consonant.

The two latter classes have only a few cases which entitle them to form separate declensions. Nouns in *ri* either change it to *u* or assume a new

¹ *Vv* = *dv* (by iii. 1) only in such cases as *uvrella* for *udveshta* (viii. 41) where a radical *v* follows the preposition *ud*; cf. Lassen, p. 258. We once find *v* = an initial *dv*, in *váraha* = *dwádása*, ii. 14.

termination in *ara* or *ára* (*cf.* Vararuchi, v. 31—35); nouns of relationship admit also a nominative singular in *á*; and *mátri*, thus becoming *máá*, is declined like a feminine noun of the first declension (Vararuchi, v. 32, 35). Nouns ending in a consonant (*cf.* Vararuchi, iv. 6—11, 18) either drop their final letter, and so fall under one of the first three declensions (when, if neuter, they generally become masculine), as *sara* for *saras*; or add an *a* (or *á* if feminine) to the base, as *dsisá* = *ásis*. This, however, chiefly applies to those cases whose terminations begin with consonants, these expedients being adopted to avoid the necessity of changing the conjunct, which the meeting consonants would produce; in those cases whose terminations begin with vowels, the Sanskrit form is generally retained, modified by the usual Prákrit laws; as, *bhavadá* (instr. of *bhavat*), *áusá* for *áyushá* (instr. of *áyus*). See Lassen, p. 298.

Prákrit has no dual number nor dative case (substituting the genitive for the latter); but it has two terminations of the ablative plural—*hinto*, which signifies ‘from’ in a *causal*, and *sunto*, which signifies ‘from’ in a *local*, sense. The following scheme will give the various forms of the first three declensions, which are by far the most important. As nouns in *u* are declined, *mutatis mutandis*, like those in *i*, no example of these is needed.

DECLENSION OF NOUNS.

		वच्छ = वृच्छ	masc.	(neut. वण = वन).	
		SINGULAR.		PLURAL.	
Nom.	वच्छो	(neut. वणं)		वच्छा (neut. वणादः-दः ; वणाणि,	
				xii. 11.)	
Acc.	वच्छं	—		वच्छे ; वच्छा (v. 11 ; <i>cf.</i> note, trans.) (neut. = nom.)	
Instr.	वच्छेण			वच्छेहिं -हि	
Abl.	{ वच्छादो -दु वच्छाहि वच्छा			{ वच्छाहितो वच्छेहितो वच्छासुंतो वच्छेसुंतो	
Gen.	वच्छसु			वच्छाणं -ण	
Loc.	वच्छे वच्छमि			वच्छेसु -सुं	
Voc.	वच्छ (neut. वण)			वच्छा (neut. वणादः -दः)	

अरिग = अरिग्नि masc. (neut. दहि = दधि).

	SINGULAR.	PLURAL.
Nom.	अरगी (neut. दहिं)	अरगीओ अरिगणो (n. दहीइं -इ)
Acc.	अरिगं —	अरिगणो; अरगी (?) —
Instr.	अरिगणा	अरगीहिं -हि
Abl.	अरगीदो -दु -हि	अरगीहिंतो -सुतो
Gen.	अरिगणे अरिगस्त	अरगीएं -ए
Loc.	अरिगमि	अरगीसु -सुं
Voc.	अरिग (neut. दहि)	अरगीओ अरिगणो (n. दहीइं -इ)

माला = माला fem.

	SINGULAR.	PLURAL.
Nom.	माला	मालाओ -उ ; माला (cf. note, tr. p. 145.)
Acc.	मालं	मालाओ -उ
Abl.	मालादो -दु -हि	मालाहिंतो -सुतो
Instr.		मालाहिं -हि
Gen.	मालाइ -ए	मालाएं -ए
Loc.		मालासु -सुं
Voc.	माले	मालाओ -उ

We may observe here that feminine nouns in *i* and *ī* are not distinguished in Prákrit inflexion; and the same holds of those in *u* and *ū*.

एई = नदी fem.

	SINGULAR.	PLURAL.
Nom.	एई	एईञ्चो -उ; एई (?) Lass. p.
Acc.	एइं	{ 307, note 2.)
Abl.	एईदो -दु -हि	एईहिंतो -सुंतो
Instr.	{ एईञ्च -आ	एईहिं -हि
Gen.	{ एईइ -ए	एईलं -ए
Loc.		एईसु -सुं
Voc.	एइ	एईञ्चो -उ

SECTION III.—PRONOUNS (VAR. VI.)

The Prákrit *pronouns* follow the inflexions of nouns, but also add some peculiar forms of their own. The accompanying scheme of declension, as applied to *ja* = *ya*, contains, it is hoped, all the forms which are really useful to the student.

As a final consonant is always rejected in Prákrit, some of the pronominal bases are changed from their Sanskrit forms before the case-affixes are subjoined; thus, *kim*, *yad*, *tad*, become severally *ka*, *ja*, and *ta*; *etad* becomes *eda*, and sometimes *e* (Var. vi. 21); *idam* becomes *ima*; *adas* becomes *amu* (and sometimes *aha*, vi. 24). *Kim*, *yad*, *tad*, have also a second form in *i*, as *ki*, *ji*, *ti*; which, though generally restricted to the feminine, still furnishes some forms to the instrumental and genitive singular of the masculine and neuter. Prákrit, in fact, appears to have used the pronominal forms with great laxity; thus we find the proper masculine form of the locative (as *imassim*) frequently used for the feminine, as in Śakuntalá (Williams' edition), pp. 36, 2; 115, 3.

We may here add a few peculiar forms which Vararuchi notices; such as *to* and *etto* for *tasmát* and *etasmát* (vi. 10, 20); *se* for *tasya* or *tasyáh* (vi. 11); *sim* for *teshám* or *tásám*; *aha* for the nominative singular of *adas*, being apparently used for the three genders. *Nam*, though not given in Vararuchi, is frequently found in the plays for *enam* and *enám*. For *kiyat*, *távat*, etc., we have (by iv. 25) the forms *keddaha*, *kettia*, *teddaha*, *tettia*, etc.

ज = य (Masc.) ‘Who.’

	SINGULAR.	PLURAL.
Nom.	जो (जं neut.)	जे (जाहूँ -इू neut.)
Acc.	जं —	जे —
Instr.	जेण जिणा	जेहिं
Abl.	जन्तो -न्तु जदो -दु	जाहिंतो जासुंतो
Gen.	जस्ता जास ¹	जाण -एं जेसि
Loc.	जस्ति -स्ति जम्भि -म्भि जहिं जत्थ	जेसु -सुं

Feminine.

	SINGULAR.	PLURAL.
Nom.	जा	{ जाओ -उ जोओ -उ
Acc.	जं	जाहिंतो -सुंतो जीहिंतो -सुंतो
Abl.	जादो -दु जीदो (?)	जाहिं जीहिं
Instr.	जिणा	जासां जेसिं; ² जासि जाण -एं
Gen.	जस्ता जामे (?)	जीए -इं जीच्छ -आ
	जिस्ता जीमे	
Loc.	जाहे जहूँचा	जासु -सुं जीसु -सुं

The personal pronouns are given in Vararuchi, vi. 25—53. I have enclosed in brackets those forms which probably never occur in the plays. The plurals are regularly formed from new bases; as *tujha*, *tumha*, *tunma*, *amha*, and, in some cases, *majha* (*cf.* Hindústání *مچہ* and *مچہ*^۲).

¹ We find also a neuter genitive *kisa*, used in the sense of ‘why?’ in the plays.

² Hemachandra gives these first two forms. For *jásim*, *cf.* vi. 4, var. lect.

युम्बद् ‘Thou.’

SINGULAR.

Nom.	तुमं ¹ (तं)
Acc.	(तं तुं) तुमं
Instr.	(तइ) तए ² तुमए तुमे (तुमाइ) ते दे
Abl.	तन्तो (तइन्तो तुमादो -दु -हि).
Gen.	(तुमा) तुह तुज्ज्ञ तुम तुह ते दे
Loc.	तइ ³ (तए तुमए तुमे) तुमभि�

PLURAL.

तुज्ज्ञे तुहे
तुज्ज्ञे तुहे वो
तुज्ज्ञेहिं तुहेहिं तुमेहिं
तुहाहिंतो -सुंतो
वो भे तुज्ज्ञाणं तुहाणं
तुज्ज्ञेसु तुहेसु

अस्मद् ‘I.’

SINGULAR.

Nom.	अहं (हं अहञ्च अहम्नि)
Acc.	मं ममं (अहम्नि)
Instr.	मे मए (मइ ममाइ)
Abl.	मन्तो (मइन्तो ममादो -दु -हि)
Gen.	मे मम मज्ज्ञ मह
Loc.	मइ (मए) ममम्नि

PLURAL.

अहे (वञ्च in prose, xii. 25)
अहे एो (ऐ?)
अहेहिं
अहाहिंतो -सुंतो
मज्ज्ञ (?) एो अह अहाणं अहे
अहेसु

For the numerals, see Vararuchi, vi. 54—59.

¹ In Sak. Williams', p. 230, I. 1, we find a nom. *tum*; cf. Var. vi. 26, v.l.

² In the plays more generally *tue*.

³ In the plays more generally *tui*.

SECTION IV.—VERBS.

Prákrit has properly only one conjugation (= the first in Sanskrit), though fragments of forms belonging to other conjugations frequently occur in the plays. The middle voice is very seldom used, and most middle verbs are conjugated actively. There is no dual number, as has been already noticed in nouns.

The only tenses of the active voice which remain seem to be the present, the second future, and the imperative. Below we have given the verb *hasa*, adding in brackets those forms which, though not in Vararuchi, occur in Hemachandra, the Sanksh. Sára, and the plays (*cf.* Lassen).

Present.

SINGULAR.	PLURAL.
1. हसामि हसमि (हसन्हि)	1. हसामो -मु -म हसिमो -मु -म हसमो -मु -म (हसन्हो -न्ह)
2. हसमि	2. हसह (in prose हसध -धं) हसित्या (हसत्य)
3. हसदि ¹ हसद्	3. हसंति

The middle voice has a second and third person singular, as *sahase*, *sahade* or *sahae*.

Imperative.

SINGULAR,	PLURAL.
1. हसमु (Var. vii. 18)	1. हसामो -म हसमो -म (हसन्ह)
2. हससु (हसाहि हस हससु)	2. हसह (हसध -धं)
3. हसदु हसउ	3. हसंतु

It should be added that, instead of *a*, *e* may be optionally used before any

¹ On the absence of this form in Vararuchi, Lassen has a remark (p. 202) which it is important for the student of Vararuchi to bear in mind, viz., ‘Consulto poni à grammaticis formas *maxime vulgares*; à poetis contra pro vario dicendi genere diversis locis alterutras præoptari.’

personal affix (vii. 34), as *hasemi*, etc., *hasedu*, etc., or, in other words, as *e* is only *ay* contracted, Prákrit allows the verbs to imitate partially the tenth conjugation in Sanskrit.

The future has several forms in Prákrit.

[*a*] That most in use has the following terminations :—

Singular	1. स्सं स्सामि.	2. स्समि	3. स्सदि
Plural	1. स्सामो.	2. स्सध, स्सह	3. स्संति.

These are added to the root with the augment *i*, as *hasissam*, etc. The *ss* is, of course, only the Prákrit form of the Sanskrit *sy*.

[*b*] A second form gives the anomalous *chhh* for the characteristic *ss* of the future, as *sochchham* or *sochchhissam*, from *śru*; *vochchham* or *vochchhissam*, from *vach* (*cf.* Var., vii. 16, 17).

[*c*] A third form changes the *ssa* to *hi*, as in *hasihimi*, etc. We have also such forms of the first person singular and plural as *hasihámi* and *hasihámō*. (Note also such forms as *káham*, *ddham*, from *kri* and *dá*; Var., vii. 16).

[For the very rare forms with the inserted *jja* and *jjá*, in Var., vii. 20—22; as also for the rare preterite in *ia* and *hia*, in Var., vii. 23—24; *See Lassen's Inst.*, pp. 353—358.]

The Prákrit passive (vii. 8, 9) uses the active terminations; but, for the characteristic *y*, it prefixes *ia* or *ijja*; as *padhiai* or *padhijjaī* for *pathyate*. Occasionally the *y* of the Sanskrit form is retained, in which case it is of course assimilated to the preceding consonant, as *gammaī* for *gamyate*; *dissaī*, or more commonly *disai*, for *dr̥isyate* (*cf.* also viii. 57, 58.).

There are two forms of the causal; one in which *ay*, the Sanskrit addition to the root, becomes *e*, as *káredi* from *kara* = *kri* (an *a* in the first syllable of the root becoming *ā* by Var. vii. 26); the other in which *āve* (*ābe?*) is added; as *kárávedi* or *kardávedi* (the *a* of the first syllable being only optionally lengthened, vii. 27; *cf.* note, transl.).

The infinitive ends in *tum*, if a consonant precedes (which is of course assimilated); and *dum*, if a vowel precedes; as *vattum*, from *vach*; *nedum*, from *ni*; the latter being the favourite form, an *i* or *e* is often inserted after a final consonant to produce it; the *d* is also often elided, as *haseum* or *hasium*, from *has*.

The indeclinable participle in *tuá* becomes *túna* or *úna*, as *káúna*, from *ká* = *kri*; that in *ya* becomes *ia*, and is usually the only form found in

prose, even in the simple verb; as *genhia*, from *genh* = *grah*. In prose we find a few instances of *tva* relaxed into *dua*, as *gadua* for *gatvá*, etc. (xii. 10).

The present participle active ends in *anta* (or *enta* by vii. 34); as, *padhanta*, 'reciting.' Vararuchi (vii. 11) allows a fem. form *padhaī*, as well as *padhantī*. The present participle middle ends in *máṇa* (with fem. in *máṇī* or *máṇā*, v. 24).

The passive allows the termination *nta* as well as *máṇa*, and usually prefixes *ijja*. The passive past participle generally adopts the Sanskrit form, and modifies this by the usual laws, as *suda* or *sua* = *sruta*; *laddha* = *labdha*; the augment *i* is frequently inserted (vii. 32).

The future passive participle in *ya*, generally assimilates the *y* to the preceding consonant; that in *aniya* becomes either *anya* or *anijja*.

On the particles, etc. (Var. ix.) we have little to note, except that *iti* becomes *tti*, in which case a preceding *ā*, *i*, or *ú* is shortened; *khalu* becomes *kkhu* after a short or common¹ vowel, and *khu* after a long vowel; and similarly *eva* becomes *jjevra* or *jevra*. *Iva* usually becomes *via* or *vra*; for *api* we have *vi* or *bi*.

The above little sketch of Prákrit grammar will, it is hoped, contain all that the Sanskrit student will require to enable him to understand the Prákrit of Kálidása or Bhavabhúti; of course that of the Mṛicchhakaṭíká is much harder. I cannot conclude better than with Professor Lassen's words, "Legitima veteris linguae cognitio non multa dubia relinquet; cætera tum tenor locorum, tum tradita à grammaticis doctrina, illustrabit; quæ deinde incerta remaneant, accurata grammatica investigatio plerumque enodabit."

¹ It is important to bear in mind that *e*, *o*, and a short vowel followed by *anuswára* are considered common in Prákrit prosody.

The compiler would add that he originally made a similar one for his own use, and found it sufficient for his purpose in reading Dr. Trithen's edition of the Mahávíracharita, although there the Prákrit passages have no Sanskrit explanations subjoined.

CORRECTIONS AND ADDITIONS.

P. 14, l. 7, on *somálo* add as a note, ‘So read ABCDE, Hemach., and the Prák. Sanj. W has *suumálo*; cf. note transl. p. 119.’

P. 19, add to note 3, ‘the Prák. Sanj. reads Sút. 17, as in text.’

P. 24, note 5, read ‘B *nah*; DE *nthah*’

P. 30, last line, add, ‘for this Sút. and its corrupt Comm., cf. note transl. pp. 135, 136.’

P. 39, l. 11, read Sút. 3, अतोऽसः

P. 49, note 1, add to W’s var. lect. (after *ssá so*), ‘*ityádesau vá bhavataḥ*; *id-ed-ad-átaścha bhavanti*; *kissá*, *kise*, *kii* (Cod. *kii*), *kie*, *kia*, *kiá*; and similarly *jissá*, etc., *tissá*, etc. Then follows *nasgrahanenā*, etc. as in note.

P. 61, l. 2, W’s var. lect. accidentally omitted; W for ‘*nityártham-viśeshanam*’ has ‘*niyamártham vachanam*’

P. 111. Add as a note to i. 24, ‘The Prák. Sanj. reads this Sútra *Ud úto madhukádīshu*, and employs it to explain the shortening of *u* before a conjunct, as *dhutta* = *dhúrta*. Similarly it uses i. 18 to explain the shortening of *i*; cf. also note, p. 109, and Appendix D.’

P. 128, l. 12, for ‘end’ read ‘middle,’ and add as a note to the Sút. (iii. 36), ‘though all the MSS. (except W) read *sarvatra sthitasya*, it is not clear why the words are needed in this Sútra.’

P. 129, l. 5 from bottom, for ‘see v. 45,’ read ‘as *attá*, by iii. 2; cf. var. lect. v. 46.’

The *~* has occasionally dropped in *T* in part of the impression; I have noticed p. 17, l. 5, *muggo*; p. 25, l. 16, *ṇittháro*; p. 69, l. 16 (Sút. 7) *ṇollah*; p. 72, l. 10 (Sút. 23), *jno*; similarly the *e* in *stháne*, p. 70, l. 11; and *lēṣena*, p. 83, l. 12.

॥ श्रीगणेशाय नमः ॥

जथति मदमुदितमधुकरमधुररूताकलनकूणितापाङ्गः ।
करविहितगण्डकण्डविनोदसुखितो गणाधिपतिः ॥ १ ॥
वररूचिरचितप्राकृतलक्षणसूत्राणि लक्ष्यमार्गेण ।
बुद्धा चकार दृत्तिं संचिन्पां भामहः स्यष्टां ॥ २ ॥

॥ आदेरतः ॥ ३ ॥

अधिकारो इयं । यदित ऊर्जमनुक्रमिष्याम आदेरतः स्थाने
तद्वतीत्येवं वेदितव्यं । आदेरित्येतद् आ परिच्छेदसमाप्तेः । अत
इतिच आ आकारविधानात् । अत इति तकारयहणं सर्वर्णनिवृत्यर्थं ।

॥ आ सम्बद्धादिषु वा ॥ ४ ॥

सम्बद्धि इत्येवमादिषु शब्देष्वादेरकारस्य आकारो भवति वा ।
समिद्धी सामिद्धी । पञ्चदं पाञ्चदं । अहिजाई आहिजाई । मण-
सिणी माणसिणी । पडिवआ पाडिवआ । सरिच्छं सारिच्छं । पर्डि-
मिद्धी पाडिमिद्धी । पसुत्तं पासुत्तं । पसिद्धी पासिद्धी । अस्सो आस्सो ॥
सम्बद्धि । प्रकट । अभिजाति । मनस्तिनो । प्रतिपत् । सदृच । प्रतिस्य-
र्द्धिन् । प्रसुप्त । प्रसिद्धि । अश्व ॥ आकृतिगणो इयं ॥

॥ ददीषत्पक्षस्वभूदतस्यजनस्तद्वाङ्गारिष् ॥ ५ ॥

ईषदादिषु शब्देषु आदेरतः स्थाने इकारादेशो भवति । वेति

¹ अत—र्थं deest in A; Cf. Pánini, i., 1, 70. ² So C; ABDEW
आस्सो. ³ MSS. प्रतिस्यर्द्धि; Cf. Lass. Inst., p. 265.

निवृत्तं ॥ इ^१सि । पिङ्कं । सिविणो । वेडिंसो । विअणो । मुइंगो ।
इंगालो ॥

अरण्यशब्दे आदेरतो लोपो भवति ॥ रख ॥

श्या इत्येवमादिषु शब्देषु आदेरत एकारादेशो भवति ॥ मेज्जा ।
सुंदेरं । उक्तेरो । तेरहो । अच्छेरं । पेरनं । वेज्जी ॥ श्या । सौन्दर्य ।
उत्कर । चयोदश । आश्चर्य । पर्यन्त । वज्जि ॥

बदरशब्दे दकारेण सहादेरत ओलं भवति ॥ वोरं ॥

लवस्तनवमस्तिकयोरादेरतो वकारेण सह ओकारः स्यात् ॥ लोण ।
णोमस्तिअ ॥

मयूर मयूख इत्येतयोर्यूशब्देन सहादेरत ओलं वा भवति ॥ मोरो
मज्जरो । मोहो मज्जहो ॥

एतयोस्तुना सहादेरत ओलं भवति वा ॥ चोत्यी चउत्थी । चोइही
चउइही ॥

अत इति निवृत्तं स्यान्यंतरनिर्देशात् । यथा इत्येवमादिव्यातः
स्थाने अकारादेशो भवति वा ॥ जह जहा । तह तहा । पत्थरो

^१ W (and Hema-ch.) ईसि. ^२ AB विडिसो Cf. ii., 8. ^३ B मिइंगो.

^४ MSS. -रो. ^५ स्या- deest in A.

पत्थारो । पउञ्चं पाउञ्चं । तस्वेष्टञ्चं तालवेष्टञ्चं । उक्खञ्चं उक्खाञ्चं ।
चमरं चामरं । पहरो पहारो । चडु चाडु । द्वंगी दावगी । खद्वञ्चं
खाद्वञ्चं । संठविञ्चं संठाविञ्चं । हलिओ हालिओ ॥ यथा । तथा ।
प्रस्तार । प्राक्षत । तालवृन्तक । उत्खात । चामर । प्रहार । चाटु ।
दावगि । खादित । संस्थापित । हालिक ॥

॥ द्वयादृष्टिः ॥

सदा इत्येवमादिषु आत इकारो भवति वा ॥ सद् सभा । तद्
तथा । जद् जथा ॥ सदा । तदा । यदा ॥

॥ इति एत्युपाधमन् ॥

पिण्ड इत्येवं समेषु इकारस्य एकारादेशो भवति वा । पेण्डं पिण्डं ।
णेहा णिहा । मेंदूरं मिंदूरं । धमेङ्गं धमिङ्गं । चेंधं चिंधं । वेण्हं विण्हं ।
येण्डं पिण्डं ॥ पिण्ड । निहा । मिंदूर । धमिङ्ग । चिङ्ग । विष्णु । पिष्ट ॥ सम-
यहणं संयोगपरस्योपलक्षणार्थं ॥

॥ अत्परिश्वरिः ॥

पथ्वादिषु शब्देभ्यिकारस्य अकारो भवति ॥ पहो । हलहा । पुहवो ॥

॥ इति एत्युपाधमन् ॥

पदादेरितिशब्दस्य यस्तकारस्य सात्परस्य इकारस्य अकारो
भवति ॥ इच्च उञ्चह अस्त्वच्चणं । इच्च विच्चसंतीउ चिरं ॥ इति पश्य
तान्यथावच्चनं ॥ इति विकसंत्यश्चिरं ॥ पदादेरिति वचनादिह न

¹ So ACDW; B, n.l. ² B हलिओ. ³ A चेंधं चिंधं; W om.; Cf. iii.
34. ⁴ A (not C) adds वा. ⁵ A इच्च उञ्चह अणच्चवच्चणं B -अस्त्व-
अवच्चाणं D -अणहवच्चणं W इच्च उवह अणहावच्चणं; A has no Sans.
explanation. ⁶ A विसंतीउ; C विच्चसंतीउ; W has विलसंतीओ = वि-
लसंत्यः AC have no Sans. explanation.

भवति ॥ पित्रोन्ति^१ ॥ प्रिय इति ॥

। उदितु नृणाम् कर्त्ता च । ५ ।

इचुवृश्चिकयोरित उलं भवति ॥ उच्छू । विच्छुओ ॥

। योन्त्र दिधा दुर्ब । ६ ।

क्षत्रधातुप्रयोगे दिधाशब्दस्यौकारो भवति । चकारादुलं च ॥
दिधाक्षतं । दोहाद्वचं । दुहाद्वचं ॥ दिधा क्रियते । दोहाद्वचद् ।
दुहाद्वचद् ॥

॥ ईर्ष्णः अनुज्ञा एव । ७ ।

एतयोरादेरिकारस्य ईकारो भवति ॥ सीहो । जीहा ॥ चकारो
उनुक्तसमुच्चयार्थः । तेन वीसत्य वीसम्भ इत्येवमादिषु ईत्वं भवति ॥

। इदीत् याज्ञीयादिषु । ८ ।

पानोय इत्येवमादिष्वादेरीकारस्य ईकारो भवति ॥ पाणिच्च ।
अलिच्च । वलिच्च । तच्चाणिं । करिसो । दुद्वचं । तद्वचं । गहिरं ॥ पानोय ।
अलीक । व्यलीक । तदानीं । करीष । द्वितीय । वृतीय । गभीर ॥

॥ एव्वीदापीदकीदमीदप्राप्त । ९ ।

नीडादिषु ईकारस्य एकारो भवति ॥ ऐङ्गु । आपेलो । केरिसो ।
एरिसो ॥

। उल आन्नपुडकपथ् । १० ।

तुण्ड इत्येवंरूपेषु आदेरुकारस्य ओकारो भवति ॥ तोण्ड ।

^१ A पित्रोन्ति. ^२ A विच्छुओ W विश्वुओ; D n.l.: Cf. Lass. Inst., p.

110. ^३ DW add इतः before ओकारो. ^४ A इ (?) CW ई; BD ईत्.

^५ AW सीहो; Cf. Lass. Inst., p., 270. ^६ BDW add विलिच्च = ब्रीडितं.

^७ A (not C) तच्चाणिं. ^८ A विद्वचं; Cf. Lass. Inst., p. 257. ^९ All but BE

ऐङ्गु. ^{१०} BD आमेडो: Cf. ii., 16, and Lass. Inst., App., pp. 49, 70.

मोक्षा । पोक्खरो । पोत्थच्छो । लोद्धुच्छो । कोट्टिमं ॥ तुण्ड । मुक्ता ।
पुष्कर । पुस्तक । लुभ्यक । कुट्टिम ॥ रूपयहणं संयोगपरोपलक्षणार्थं ॥

॥ उलूखलशब्दे लूशब्देन सह उकारस्य ओकारो भवति वा ।

ओक्खलं । उलूहलं ॥

॥ अन्तुकुट्टादिषु ॥ २३ ॥

मुकुट इत्येवमादिवादेहकारस्य स्थाने अकारो भवति ॥ मउडं ।
मउलं । गरुञ्चं । गरुई । जहिँटुलो । सोअमस्तं । अवरि ॥ मुकुट ।
मुकुल । गुरु । गुर्वी । युधिष्ठिर । सौकुमार्य । उपरि ॥

॥ इत्पुरुषे र्णां ॥ २४ ॥

पुरुषशब्दे यो रेफक्षस्य उकारस्य इकारो भवति ॥ पुरिसो ॥

॥ उन्हूतो मधुके ॥ २५ ॥

मधूकशब्दे ऊकारस्य उकारो भवति ॥ मज्जञ्चं ॥

॥ अद्वुक्ले द्वा लक्ष्म दिति ॥ २६ ॥

दुक्लशब्दे ऊकारस्य अकारो भवति वा । तत्संयोगेन लकारस्य
दित्वं ॥ दुअस्तं दुजलं ॥

॥ एन्नपुरे ॥ २८ ॥

नूपुरशब्दे ऊकारस्य एकारो भवति ॥ ऐउरं ॥

॥ च्छनो इव ॥ २९ ॥

आदेर्च्छकारस्य अकारो भवति ॥ तणं । घणा । मञ्चं । कञ्चं । वद्धो ।
वस्हो ॥ वण । चृणा । स्त्रत । कृत । वृद्ध । वृषभ ॥

॥ ददु आ ॥

¹ C D उद्वूखले द्वा वा and similarly in Comm. ² A उलूखलं; DC उद्वूखलं. ³ W adds वेति निवृत्तं । ⁴ A जहिँच्चिलो.

च्छ्वादिषु शब्देषु आदेच्छकारस्य इकारो भवति ॥ इसी । विसी ।
गिड्डी । दिड्डी । सिड्डी । सिंगारो । मिञ्चंको । भिंगो । भिंगारो ।
हिअच्चं । विद॑एहो । विंहिअं । किसरो । किच्चा । विकूँओ । सिआलो ।
किई । किसी । किवा ॥ च्छषि । वृष्टि । वृष्टि । सृष्टि । शृंगार ।
मृगांक । मृंग । मृंगार । हृदय । विहृण । वृंहित । कृशर । कृत्या ।
वृश्चिक । शृगाल । कृति । कृषि । कृपा ॥

च्छत् इत्येवमादिषु आदेच्छत् उकारो भवति ॥ उदू । मुणालो ।
पुह्वी । वुंदावणं । पाउसो । पउच्ची । विउदं । मंवुदं । णिवुदं । वुच्चांतो ।
परङ्गओ । माउओ । जामाउओ ॥ च्छत् । मृणाल । पृथिवी । वृंदा-
वन । प्रावृष् । प्रवृत्ति । विवृत । संवृत । निर्वृत । वृच्चांत । परमृत ।
मावक । जामावक । इत्येवमादयः ॥

वर्णांतरेणायुक्तस्यादेच्छकारस्य रिकारो भवति ॥ रिणं । रिझो ।
रिच्छो ॥

वर्णांतरेण युक्तस्यापि व्वचिदृकारस्य रिकारो भवति ॥ एरिसो ।
सरिसो । तारिसो ॥

वृच्छब्दे वशब्देन सह च्छकारस्य रुकारो भवति वा ॥ स्फुरो ।
वच्छो ॥ व्यवस्थितविभाषाज्ञापनात् छलपञ्चे न भवति खलपञ्चे तु
नित्यमेव भवति ॥

¹ A (not C) विद्रादो. ² ADW विकूँओ; C विकूँओ; B विंचओ ; Cf. i., 15. ³ BW विवुदं ; Cf. ii., 7. ⁴ A gives the Sūtra च्छरीति,

कृपशब्दे ऋकारस्य इलीत्ययमादेशो भवति ॥ किलित्तं ॥ तदेव-
मादेशांतरविधानात् प्राकृते ऋकारस्यकारौ न भवतः ॥

॥ एत इति ॥

वेदनादेवरयोरेकारस्य इकारो भवति ॥ विअणा । दिअरो ॥
वायहणानुवृत्तेः क्वचिद् वेअणा । देअरो । इत्यपि ॥

॥ ऐत इति ॥

आदेरैकारस्य एकारो भवति ॥ सेलो । सेच्चं । एरावणो । कैलासो ।
तेज्जोक्तं ॥ शैल । शैत्य । ऐरावत । कैलास । चैलोक्य ॥

॥ दैत्यादिषु ॥

दैत्यादिषु शब्देषु ऐकारस्य अद् इत्ययमादेशो भवति ॥ दद्वचो ।
चद्वत्तो । भद्रवो । सदरं । वदरं । वदेसो । वदेहो । कद्वत्तो ।
वदसाहो । वदसिओ । वदसंपात्रण ॥ दैत्य । चैत्र । भैरव । खैर । वैर ।
वैदेश । वैदेह । कैतव । वैश्वाख । वैशिक । वैशम्यायन । इत्यादयः ॥

॥ दैवशब्दे वा ॥

दैवशब्दे ऐकारस्य अद् इत्ययमादेशो भवति वा ॥ दद्वं । देवं ॥
अनादेशपञ्चे नीडादिलाद् द्विलं ॥

॥ दत्तमन्थष्टि ॥

सैन्धवशब्दे ऐकारस्य इकारो भवति ॥ सिंधवं ॥

॥ ईर्ष्णय ॥

धैर्यशब्दे ऐकारस्य ईकारो भवति ॥ धीरं ॥

C ऋटि. ¹ AC स्व. ² A (not C) very corrupt in the Comm. and examples. ³ D सेच्चं; AB सेत्तं; Cf. Lass. App., p. 66. W has सेष्ण = सैन्ध. ⁴ Cf. iii., 52.

॥ श्रीता या प्रकाश कस्य च ॥ ५ ॥

प्रकोष्ठशब्दे श्रीकारस्य श्रीकारो भवति वा । तत्संयोगेनच ककारस्य वर्णं ॥ पवट्टो पश्चोट्टो ॥

॥ आच्य भौरवे ॥ ५३ ॥

श्रीकारस्य आदेरोकारो भवति ॥ कोमुर्दै । जोवणं । कोत्थुहो । कोसंवी ॥ कौमुदी । यौवनं । कौसुभः । कौशाम्बी ॥

॥ पारादित्य उ ॥ ५४ ॥

पौर इत्येवमादिषु शब्देषु श्रीकारस्य अउ इत्येवमादेशो भवति ॥ पउरो । कउर^१श्रो । पउरिसो ॥ पौर । कौरव । पौरुष । आकृतिगणो^२ । य ॥ कौशले विकल्पः ॥ कोसलो । कउसलो ॥ कौशल ॥

॥ आच्य भौरवे ॥ ५४ ॥

गौरवशब्दे श्रीकारस्य श्रीकारो भवति । चकारादउत्तर्वंच ॥ गारवं । गउरवं ॥

॥ उम्मौरथादिषु ॥ ५५ ॥

सौंदर्य इत्येवमादिषु श्रीकारस्य उकारो भवति ॥ सुंदरं । मुंजा-श्रणो । सुंडो । कुक्खेश्रो । दुव्वारिश्रो ॥ सौंदर्य । मौंजायन । शौंड । कौक्खेयक । दौवारिक ॥

॥ इति वररुचिष्टते प्राकृतप्रकाशे अच्चिधिर्नाम ॥

॥ प्रथमः परिच्छेदः ॥

^१ BD कउरवो. ^२ AW पउरसो; B पउरिसो; CD पउरसो. ^३ Only W has कौशले वा as a new Sútra. ^४ ACW सुंदरो. ^५ CW दुवारिश्रो.

॥ अथ द्वितीयः परिच्छेदः ॥

॥ अद्यगम्यात् ॥

अधिकारोऽयं । इत उत्तरं यदक्ष्यामस्तदयुक्तस्य व्यंजनस्यानादौ
 वर्तमानस्य कार्यं भवतीत्येवं वेदितव्यं । वक्ष्यति कादीनां लोपः ॥
 मउडं ॥ अयुक्तस्येति किं । अग्नो । अक्षो ॥ अनादाविति किं । कमलं ॥
 अयुक्तस्येति । आ परिच्छेदममाप्नेः ॥ अनादावितिच । आ जकारवि-
 धानात् ॥

॥ कगचन तरु १८५ १९० ॥

कादीनां नवानां वर्णानामयुक्तानामनादौ वर्तमानानां प्रायो बा-
 ङ्गल्येन लोपो भवति ॥ कस्य तावत् । मउलो । एउलं ॥ गस्य । साच्चरो ।
 एच्चरं ॥ चस्य । वच्चणं । सूई ॥ जस्य । गच्छो । रच्छदं ॥ तस्य । कच्छं ।
 विच्छाणं ॥ दस्य । गच्छा । मच्छो ॥ पस्य । कर्द्द । विउलं । सुउरिसो ॥
 सुपुरुषं इति यद्यपि उत्तरपदस्य पुरुषशब्दस्यादिस्थापि लोपो
 भवतीत्यनेन ज्ञापयति वृत्तिकारः यथा उत्तरपदादिरनादिरेवेति ॥
 यस्य । वाउणा । एउणं ॥ वस्य । जीञ्चं । दिअहो ॥ मुकुल । नकुल ।
 सागर । नगर । वचन । सूची । गज । रजत । क्षत । वितान । गदा ।
 मद । कपि । विपुल । सुपुरुष । वायुना । नयन । जीव । दिवस ॥

प्रायोद्यहणाद्यत्र श्रुतिसुखमस्ति तत्र न भवत्येव ॥ सुकुसुमं । पिञ्च-
गमणं । सच्चावं । ^७अवजलं । ^८अतुलं । आदरो । अपारो । अजसो ।

¹ A अंक्षे (altered from its old reading); W अक्षो. ² AC ओकारविधानात्; D आक-; Cf. S. 31. ³ W एउलो. ⁴ AC पुरिस. ⁵ BDW काओ॒=काय. ⁶ For जीञ्च see iv., 5; DW जीओ. ⁷ B मचर; D मचमर. ⁸ BW

स्वज्ञमाणं ॥ सुकुसुम । प्रियगमन । सचाप । अपजल । अतुल । आदर ।
अपार । अयश्स् । स्वज्ञमान ॥

अयुक्तस्येत्येव ॥ सक्षो । मङ्गो ॥ शक्र । मार्ग ॥

अनादावित्येव ॥ कालो । गंधो ॥ काल । गंध ॥

॥ ३५ ॥ ३६ ॥ ३७ ॥

यमुनाशब्दे मकारस्य लोपो भवति ॥ जउणा ॥

अनादाविति वर्त्तते । एषु कस्य हकारो भवति । लोपापवादः ॥
फलिहो । णिहसो । चिज्जरो ॥

शीकरशब्दे ककारस्य भकारो भवति ॥ शीभरो ॥

चंद्रिकाशब्दे ककारस्य मकारो भवति ॥ चंदिमा ॥

च्छत इत्येवमादिषु तकारस्य दकारो भवति ॥ उदू । रञ्चदं ।
आञ्चदो । णिवुदी । आउ⁴दी । संवुदी । सुददी । आइदी । हदो ।
संजदो । विउदं । संजादो । संपदि । पडिवदी ॥ च्छत । रजत । आगत ।

(and A originally) अवजलं D अप-. ¹ Altered to स्वज्ञवाण in A, D has सुवसण. ² DW add several more examples not in ABC, e.g., अच्चा, etc. ³ A -निकश-; DW give the Sútra स्फटिकनिकषविकल-विकटचिकुरेषु कस्य हः and add in the Comm. the Prákrit forms विहलो । विहडो । (D विहरो). ⁴ B omits आउदी । आइदी । संजादो । ⁵ B विवुदं. ⁶ A संपदी. ⁷ AC पदिवत्ती; DW पडिवदी; E पडिवद्धी B omits it; this ex. cannot properly belong to this Sútra,

निर्वति । आवृति । संवृति । सुकृति । आकृति । हत । संयत । विवृत ।
संयात । संप्रति । प्रतिपत्ति ॥

॥ प्रतिमाप्रतिसरप्रतिवेषवेतसपताकासु डः ॥

एषु शब्देषु तकारस्य डकारो भवति । लोपापवादः ॥ पडिमरो ।
वेडिसो । पडाअा ॥

॥ वस्तिभरतशब्दयोस्तकारस्य हकारो भवति ॥ वसही । भरहो ॥

गर्भितशब्दे तकारस्य एकारो भवति ॥ गंभिण् ॥

॥ ऐरावतशब्दे ॥

ऐरावतशब्दे तकारस्य एकारो भवति ॥ एरावणो ॥

॥ प्रदीपकडः ॥

एषु शब्देषु इकारस्य लकारो भवति ॥ पलिन्तं । कलंवो । दोहङ्लो ॥

॥ गङ्गदः ॥

गङ्गदशब्दे इकारस्य रेफादेशो भवति ॥ गगरो ॥

॥ सखावाचन ॥

संख्यावाचनि शब्दे यो इकारस्य रेफादेशो भवति ॥ ए^५आरह ।

yet it seems to be confirmed by the Sanksh. Sára, rule 71. ¹ W reads प्रतिमाप्रतिसरप्रतिवेषवेतसपताकासु डः. ² BD गभिणी. ³ A omits दो. 'AE दोहङ्लो; W -लं; BD एोहङ्लो; B then adds अनादावित्यनुवृत्तेः दोहद इत्यनादयदकारस्य न लकारः किंतु दोहदेन वच्यमाणेन एकारः। एोहङ्ल अम्यप्पणो किं इत्युदाहरण (?) । Cf. S. 40, and S. 38, note; the Sanksh. Sára has a rule (92) एो लांगलादः । एंगलं । एोहङ्लं; see Lass. Inst., p. 197. ⁵ A -रहं; W -हो.

वारह । तेरह ॥ एकादश । द्वादश । त्रयोदश ॥ अयुक्तस्येतेव ^१ उद्दह ॥

॥ ३८ ॥

पकारस्यायुक्तस्यानादिवर्तिनो वकारादेशो भवति ॥ सावो । सव-
हो । उलवो । उव॑सगगो ॥ शाप । शपथ । उलप । उपसर्ग ॥ प्रायो-
ग्रहणाद्यच लोपो न भवति तचायं विधिः ॥

॥ ३९ ॥

आपीडशब्दे पकारस्य मकारो भवति ॥ ^३आमेलो ॥

॥ चक्रवैरस्य ओलन्तं लंगो नाम ॥

उत्तरीयशब्दे अनोयप्रत्ययांतेच यस्य ज्ञो भवति वा ॥ उत्तरीञ्च ।
उत्तरिञ्चं । रमणीञ्च । रमणिञ्चं । भरणीञ्च । भरणिञ्चं ॥

॥ कार्याणां इति ॥ ३९ ॥

क्षायाशब्दे यकारस्य हकारो भवति ॥ क्षाहा ॥

॥ छक्षेभ्यो इति ॥ ४० ॥

कवंधशब्दे वकारस्य मकारो भवति ॥ कमंधो ॥

॥ उत्तरं इति ॥

टस्यानादिवर्तिनो डकारो भवति ॥ एडो । विडवो ॥

॥ अन्तर्मुखाद्य इति ॥ ४१ ॥

एतेषु टकारस्य डकारो भवति ॥ सढा । सञ्चढो । केढवो ॥

॥ उत्तरं इति ॥ ४२ ॥

स्फटिकशब्दे टकारस्य लकारो भवति ॥ फलिहो ॥

^१ Added from BDW. ^२ A om. ^३ W आमोलो. ^४ A जो; BC ज्ञो;

DE यस्य ज्ञो; W यस्य जो. ^५ ACW जो; BD ज्ञो. ^६ A reads *iyam*

in all the examples; W expressly adds *pakshe yalopah*. ^७ BD उत्त-
रीञ्चं. ^८ A -सकट-. ^९ BEW (and probably AD, but these are not so

॥ खस्य ॥ २५ ॥

ठकारस्यायुक्तस्यानादिभूतस्य लकारो भवति ॥ दालिमं । तलाअं ।
वलही ॥ प्राय इत्येवं ॥ दाडिमं । वँडिमं । णिविडो ॥

॥ ठो ठः ॥ २६ ॥

ठकारस्यायुक्तस्यानादिभूतस्य ठकारो भवति ॥ मँडं । जढरं ।
कठोरं ॥

॥ अंकोटे अः ॥ २७ ॥

अंकोठशब्दे ठकारस्य लकारो भवति ॥ अंकोझो ॥

॥ फो भः ॥ २८ ॥

फकारस्यायुक्तस्यानादिभूतस्य भकारो भवति ॥ मिभा । मेभालि-
आ । सभरी । सभलं ॥

॥ खद्यथधभं ॥ २९ ॥

खादीनां पंचानामयुक्तानामनादिवर्तिनां हकारो भवति ॥ खस्य
तावत् ॥ मुहं । मेहला ॥ घस्य ॥ मेहो । जहणो ॥ थस्य ॥ गाहा ।
सवहो ॥ धस्य ॥ राहा । वहिरो ॥ भस्य ॥ सहा । रासहो ॥ प्राय इत्येव ॥
पखलो । पलंघणो । अधीरो । अधणो । उवलद्धुभावो ॥

मुख । मेखला । मेघ । जघन । गाथा । शपथ । राधा । बधिर ।
सभा । रासभ । प्रखल । प्रलंघन । अधीर । अधन । उपलब्धभाव ॥

clear) ढः and similarly in the ex. : E has in Sút. टो ढः; the Sanksh. Sára has ढ; see Lass. Inst., p. 209. ¹ BDW and probably A तलाअं.
² A om. ³ WDE have the ढ throughout; the other MSS. vary between ढ and ट; Cf. Lass. Inst., p. 209. ⁴ BW मठो; BDW add सठा = शठ. ⁵ W अङ्कोठे. ⁶ ACDE जहणो; BW -ण. ⁷ Obscure in AB, but plain in DE. ⁸ Plain in CDE; DE add the Sans. interpr.; W has several different examples.

एतेषु अध्योर्ढकारो भवति ॥ पठमो । सिद्धिलो । णिसढो ॥

कैटभशब्दे भकारस्य वकारो भवति ॥ केढँवो ॥

हरिद्रा इत्येवमादीनां रेफस्य लकारो भवति ॥ हलङ्दा । चलणो ।
मुह्लो । जहिडिलो । सोमालो । कलुण । अंगुली । दंगालो । चि-
लादो । फलिहा । फलिहो ॥ हरिद्रा । चरण । मुखर । युधिष्ठिर ।
सुकुमार । करुण । अंगुरी । अंगार । किरात । परिखा । परिघ ।
इत्येवमादयः ॥

अनादेरिति निवृत्तं ॥ आदिभूतस्य यकारस्य जकारो भवति ॥
जङ्गो । जसो । जक्षो ॥ यष्टि । यशस् । यच्च ॥

यष्टिशब्दे यकारस्य लकारो भवति ॥ लट्टी ॥

किरातशब्दे आदेर्वर्णस्य चकारो भवति ॥ चिलादो ॥

¹ WE have ढ plainly throughout, and so mostly A; but the other MSS. confuse it with ठ, D has ढ twice; Cf. Lass. Inst., p. 209, and Sanksh. Sára, S. 60. ² W केटवो. ³ A हलिहा, but the *i* is a later insertion, and contradicts i., 13, and the other MSS. ⁴ A विलादो; W कि-. ⁵ D मङ्गजङ्गो and adds the Sans. मधुयष्टि; Cf. Lass., Inst., p. 100; W om. ⁶ BC च्च; W वः; D चः; A not plain. ⁷ The च is plain in BCD; W has व.

॥ वृंग ३ ॥

कुञ्जशब्दे आदेर्वर्णस्य खकारो भवति ॥ खुञ्जो ॥

॥ दोला॒दृ॑ला॒ ॥

एषु आदेर्वर्णस्य उकारो भवति ॥ डोला॑ । डंडो॑ । डमणो॑ ॥

॥ पर्ह॒षपरिष्ठ॒परिष्ठ॒ ॥

एतेवा आदेर्वर्णस्य फकारो भवति ॥ फरूसो॑ । फलिहो॑ । फलिहा॑ ॥

॥ पनमे॑ इपि॑ ॥ बृंग ४ ॥

पनसशब्दे इपि॑ पकारस्य फकारो भवति ॥ फणसो॑ ॥

॥ विसिन्या॑ अ॑ ॥

विसिनीशब्दे आदेर्वर्णस्य भकारो भवति ॥ भिसिणी॑ ॥ स्त्रीलिंग-
निर्देशादिह॑ न भवति ॥ विसं॑ ॥

॥ मन्मथ॑ ॥

मन्मथशब्दे आदेर्वर्णस्य वकारो भवति ॥ वम्हो॑ ॥

॥ लाहूलै॑ ए॑ ॥ ४० ॥

लाहूलशब्दे आदेर्वर्णस्य एकारो भवति ॥ एाहूलो॑ ॥

॥ घृण्डालक्ष्मी॑ ॥

एतेषामादेर्वर्णस्य छकारो भवति ॥ छटी॑ । छमुहो॑ । छावच्रो॑ ।
छन्तवणो॑ ॥ षष्ठी॑ । षण्मुख॑ । शावक॑ । सप्तपर्ण॑ ॥

¹ A डोलो॑. ² W पुरुष॑-. ³ DE om. Sútra 37 and Comm. ⁴ After
Sútra 38, W gives a Sútra, found also in Hema-ch., (*cf.* Sútra 40)
लाहूललांगललांगूलेषु वा ए॑: with ex. एाहूलो॑ । लाहूलो॑ । एां-
गलो॑ । लांगलो॑ । एंगुलं॑ । लंगुलं॑. ⁵ ABC लाहूले॑; DE लोहूले॑; W
लाहूले॑ (in Comm. लाहान). ⁶ ABC एाहूलो॑; DE एिहूलो॑; W एाह-
एो॑; *Cf.* Lass. Inst., p. 197, and notes to S. 12 and S. 38, *supra*.

आदेरिति निष्टन्तं । सर्वत्र नकारस्य एकारो भवति ॥ एई ।
कण्ठं । वत्रणं । माणुसो ॥

सर्वत्र शकारषकारयोः सकारो भवति ॥ शस्य ॥ सदो । पिसा ।
अंकुसो ॥ षस्य ॥ संठो । वसहो । कसाञ्च ॥

दश इत्येवमादिषु शकारस्य हकारो भवति ॥ दह ॥ एच्चारह ।
वारह । तेरह ॥

संज्ञायां गम्यमानायां वा दशशब्दे शस्य हलं भवति ॥ दहमुहो
दसमुहो । दहवलो दसवलो । दहरहो दसरहो ॥

दिवसशब्दे सकारस्य हकारो भवति ॥ दित्रहो ॥

सुषाशब्दे षकारस्य एहकारो भवति ॥ सोएहा ॥¹⁰

॥ इति वरस्त्विक्ते प्राकृतप्रकाशे अयुक्तवर्णविधिर्नाम
द्वितीयः परिच्छेदः ॥

¹ W only नो एः. ² Altered in A to मालंसिणी; BDW add अयुक्तस्येति
किं । कन्दरा । अन्तरं. ³ A सदो. ⁴ A अंसो. ⁵ W संठो; the other
MSS. are indistinct between -ठो and -ठो; Cf. ii., 24. ⁶ W दहो etc.

⁷ DW add वा. ⁸ DW add दित्रसो; Cf. Lass. Inst., p. 219. ⁹ W न्ह.

¹⁰ BD add a reference to i., 20.

॥ अथ वृतीयः परिच्छेदः ॥

॥ उपरिच्छेदः ॥

कादीनामष्टानां युक्तस्योपरिष्ठितानां लोपो भवति ॥ कस्य तावत् ॥
भन्तं । सित्याश्रो ॥ गस्य । मुद्धो । सिणिद्धो ॥ डस्य । खगो । सज्जो ॥
तस्य । उप्पलं । उप्पाश्रो ॥ दस्य । मुग्गो । मुग्गरो ॥ पस्य । सुत्तो ।
पञ्चन्तो ॥ षस्य । गोद्धी । णिद्धुरो ॥ सस्य । खलिञ्च । ऐहो ॥ भक्त ।
सिक्थक । मुग्ध । च्छिग्ध । खङ्ग । षड्ज । उत्पल । उत्पात । मुङ्ग ।
मुङ्गर । सुप्त । पर्याप्त । गोष्ठी । निष्ठुर । स्खलित । स्नेह ॥

॥ अधी इति ॥

मकारनकारयकाराणां युक्तस्याधःस्थितानां लोपो भवति ॥ मस्य ।
सोस्सं । रस्सी । जुग्गं । वग्गी ॥ नस्य ॥ एग्गो ॥ यस्य ॥ सोम्मो । जोग्गो ॥

॥ सर्वेन्द्र ज्ञात्वा ॥

लकारवकाररेफाणां युक्तस्योपर्यधःस्थितानां लोपो भवति ॥
लस्य ॥ उक्का । वक्कलं । विक्कवो ॥ वस्य ॥ लोद्धुश्रो । पिक्कं ॥ रस्य ॥
अक्को । सक्को ॥ उल्का । वल्कल । विक्कव । लुब्बक । पक्क । अर्क । शक्क ॥

॥ द्वे च ॥

इशब्दे रेफस्य वा लोपो भवति ॥ दोहो । द्रोहो ॥ चंदो । चंद्रो ॥
रहो । रुद्रो ॥

¹ Added from BDW. ² Altered in A to -न्तं. Added from BDW.

⁴ So in all the MSS. ⁵ W सोस्सो (wanting in BD) which it explains by सोम्म. ⁶ A वाग्गी (wanting in BDW). ⁷ A originally लोद्धवो, like B; W लुद्धश्रो; Cf. i., 20. ⁸ BD add महो = शब्द.

सर्वज्ञतुल्येषु ऋकारस्य लोपो भवति ॥ सब्जो । इंगिञ्चो ॥ जानातेर्यान्येवंरूपाणि तत्र ऋलोपः ॥

मधुश्रुग्मशानयोरादेवर्णस्य लोपो भवति ॥ मसू । मसाणं ॥

मध्याङ्गशब्दे हकारस्य लोपो भवति ॥ मञ्ज्ञसो ॥

ऋद्धिष्ठानु नकारात्मितिरूद्धः ॥ ८ ॥
ऋ छ हृ द्धि इत्येतेष्वधःस्थितानां नकारलकारमकाराणां स्थितिरूद्धमुपरिष्टाद्धवति ॥ ऋस्य । पुन्वण्हो । अवरण्हो ॥ हृस्य । कल्हारं । अल्हादो ॥ हृस्य । वन्हणो ॥

अधिकारोऽयं । आ परिच्छेदसमाप्तेर्यदित ऊर्ध्मनुक्रमिष्यामो युक्तस्येत्येवं वेदितव्यं ॥ वच्यति । अस्थिनि अट्टी ॥ युक्तग्रहणं हलोऽन्यस्य मा भृत् ॥

षट् इत्येतस्य युक्तस्य ठकारो भवति ॥ लट्टी । दिट्टी ॥

अस्थिशब्दे युक्तस्य ठकारो भवति ॥ अट्टी ॥

¹ This Sútra corrupt in AB (and in A the Comm. as well); CW ॠः; DE ॠस्य; BDEW agree in the Comm. and ex. ² W adds मणोञ्जो.

³ W अयं लोपः. ⁴ BDW मसू; A मसू. ⁵ E has ल्ल and so originally A; this is required by S. 50; Cf. Boehtl. Šakunt., note p. 175; BW ण; D. n.l. ⁶ Sútras 9, 10 and 11 are confused by Lassen. ⁷ A हलो

॥ स्तस्य य ॥ १२ ॥

स्तशब्दस्य अकारो भवति । उपरिलोपापवादः ॥ हत्यो । समत्यो ।
थुईँ । अवओ । कोत्युहो ॥ हस्त । समस्त । सुति । स्तवक । कौस्तुभ ॥

॥ संस्कृते ॥ १३ ॥

संबशब्दे स्तकारस्य अकारो न भवति ॥ तंवो ॥

॥ संभेदः ॥ १४ ॥

संभशब्दे स्तकारस्य खकारो भवति ॥ खंभो ॥

॥ स्थाणावहरे ॥ १५ ॥

स्थाणुशब्दे युक्तस्य खकारो भवति । अहरे । हराभिधेये न भवति ॥
खाणू ॥ अहर इति किं ॥ आणू । हरो ॥

॥ स्फोटके ॥ १६ ॥

स्फोटकशब्दे युक्तस्य खकारो भवति ॥ खोडओ ॥

॥ र्यश्चाभिमन्युशब्दे ॥ १७ ॥

र्य इत्यस्य श्चाभिमन्युशब्दयोश्च युक्तस्य जकारो भवति ॥ कञ्जं ।
सेज्जा । अहिमञ्जू ॥

^१ अन्ये. ^१ So BDW; A's युरही is corrupt; see Lass. Inst., p. 103.

^२ This Sútra with its Comm. is variously written: AC (and probably B originally) as above; DE (and B now) तः संबे, with a corresponding Comm. but the same ex.; W confuses Sútras 13, 14.; the text of AC is the simplest, the स being elided by iii., 1. ^३ So DE, and B has been altered to this; ACW read the Sút., कार्यश्चाभिमन्युषु जः, and the Comm. एतेषु शब्देषु युक्तस्य, etc. The Sanksh. Sára follows DE in its two rules 115, 134, the latter being र्यस्य ज्ञो । कञ्जं. ^४ A काञ्जं. ^५ So MSS.; Cf. Lass. Inst., App., p. 53; D adds a reference

एतेषु शब्देषु र्यस्य रेफो भवति ॥ द्वरं । धीरं । सुदेरं । अच्छेरं ।
पेरंतं ॥

सूर्यशब्दे र्यकारस्य रेफादेशो भवति वा ॥ सूरो । सुज्जो ॥

चौर्यसमेषु शब्देषु र्यस्य रिञ्च इत्यादेशो भवति ॥ चोरिञ्च । सो-
रिञ्च । वीरिञ्च ॥ चौर्य । शौर्य । वीर्य ॥ समग्रहणादाकृतिगणो इचं ॥

एषु शब्देषु र्यस्य लकारो भवति ॥ पञ्चत्यं । पञ्चाणं । सोच्चमञ्चं ॥

तं इत्येतस्य टकारो भवति ॥ केवट्ठो । एट्ठो । एट्ठई ॥

पञ्चनशब्दे युक्तस्य टकारो भवति ॥ पट्ठणं ॥

धूर्तं इत्येवमादिषु तं इत्येतस्य टकारो न भवति ॥ धुन्तो । किन्तो ।
वन्तमाणं । वन्ता । आवन्तो । संवन्तन्त्रो । णिवन्तन्त्रो । वन्तन्त्रा ।
अन्तो । कन्तरी । मुन्ती ॥ धूर्तं । कीर्तिं । वर्तमान । वार्ता । आवर्तं ।
संवर्तक । निवर्तक । वर्तिका । आर्त । कर्तरी । मूर्त्ति ॥

to iii., 50. ¹ So MSS.; Cf. i., 5. ² D adds वायहणात् पूर्वर्यश्व्यादि-
सूचसामान्येन जकारः स्थान् (added in B in margin). ³ BD वि-
रिञ्च. ⁴ A स्त्रः; for the doubling in the ex., cf. iii., 50, as in all
such cases. ⁵ BW om.; D वट्ठइ = वर्तते. ⁶ AW आन्तो.

गर्तशब्दे तस्य उकारो भवति ॥ गडो ॥

० ॥ शब्दोऽप्युक्तं ॥

एतेषु दस्य डो भवति ॥ गडूहो । संमडो । विअडो । विकडो ॥

१ ॥ शब्दोऽप्युक्तं ॥

त्यथद्य इत्येतेषां चक्ष इत्येते यथासंख्यं भवन्ति ॥ त्यस्य ॥ णिञ्चं ।
पञ्चच्छं ॥ अस्य ॥ रच्छा । मिच्छा । पञ्चं ॥ दस्य ॥ विज्ञा । वेज्ञं ॥
नित्य । प्रत्यक्ष । रथ्या । मिथ्या । पथ्य । विद्या । वैद्य ॥

२ ॥ शब्दोऽप्युक्तं ॥

ध्य ह्य इत्येतयोर्द्धकारो भवति ॥ ध्यस्य ॥ मञ्जुं । अज्ञाओ ॥
ह्यस्य ॥ वज्ञाओ । गज्ञाओ ॥ मध्य । अथाय । वाह्यक । गुह्यक ॥

३ ॥ शब्दोऽप्युक्तं ॥

ष्कस्कचां खकारो भवति ॥ ष्कस्य ॥ मुक्खं । पोक्खरो ॥ ष्कस्य ॥
खंदो । खंधो ॥ त्स्य ॥ खदो । जक्खो ॥

४ ॥ शब्दोऽप्युक्तं ॥

अच्च इत्येवमादिषु उकारस्य उकारो भवति ॥ अच्छी । लच्छी ।
कुण्ठो । क्षीरं । कुद्धो^{१०} । उच्छित्तो । सरिच्छं । उच्छू । उच्छा । उकारं ।
रिच्छो । मच्छित्ता । कुञ्चं । कुरं । उच्छं । वच्छो । दच्छो । कुच्छी ॥

अच्च । लक्ष्मी । कुण्ठ । क्षीर । कुञ्च । उत्स्विप्त । सदृक्ष । दक्षु । उक्षन् ।
क्षार । उक्ष । मक्षिका । कुत । कुर । उक्ष । वक्षस्^{११} । दक्ष । कुक्षि ।
इत्येवमादयः ॥

^१ W adds विमर्द । ^२ W adds विमडो । ^३ A चक्षज्ञाः; see note S. 21.

^४ BDW सञ्चं । ^५ DE पञ्चक्खं; AC seem to read पञ्चश्चं; BW omit it;
Qy. पञ्चच्छं? see Sútra 30. ^६ A विज्ञं (?) ^७ The स्य in A is only a
rudely formed द्ध. ^८ BD add संझा = संध्या. ^९ W सोक्खं = गुष्क-

^{१०} So BDW, with Sans. कुञ्च; A is not quite clear. ^{११} AW दक्ष; B उक्ष.

॥ लमाटन्त्रचण्डपु वा ॥ ३७ ॥

एतेषु चकारस्य छकारो भवति वा ॥ छमा । खमा ॥ वछो । स्कछो ॥
छणं । खणं ॥ वृच्छब्दे चकारस्याकारे क्ते चणशब्दे चोत्सवाभिधा-
यिनि छलभिष्ठते ॥

॥ परपर्मावस्थायिषु वा ॥ ३८ ॥

अ इत्येतस्य पञ्चविस्मयशब्दयोश्च युक्तस्य छकारो भवति ॥ अस्य ॥
गिन्हो । उन्हा । पन्हो । विन्हन्हो ॥ यीअ । उअन् । पञ्चन् । विस्मय ॥

॥ क्लस्तप्रस्त्राणां एह ॥ ३९ ॥

क्लादीनां एह इत्ययमादेशो भवति ॥ क्लस्य । वण्ही । जएङ्ग^३ ॥
खस्य ॥ एहाणं । पएङ्गदं ॥ णस्य ॥ विएङ्ग । कएहो ॥ त्वण्य ॥ मएहं ।
तिएहं ॥ अस्य ॥ पएहो । मिएहो ॥ वक्लि । जक्लु । खान । प्रस्तुत । विष्णु ।
क्षण । श्वद्वण । तीक्ष्ण । प्रश्न । शिश्न ॥

॥ चिञ्जे वा ॥ ३४ ॥

चिक्कशब्दे युक्तस्य न्य इत्ययमादेशो भवति ॥ चिन्यं ॥^५

॥ परस्य फः ॥ ३५ ॥

अ इत्येतस्य फ इत्ययमादेशो भवति ॥ पुण्फं । सण्फं । णिण्फाओ ॥
पुष्फ । शष्फ । निष्फाय ॥

॥ स्पस्य भवेत् स्पिन्दस्य ॥ ३६ ॥

^१ DE add छणो here; W adds चुरे ५पि वेति केचित् । छुरो । खुरो ।

² BDW ख्त ; A स्त wrongly ; AW transpose त्वण् and अ in the Sútra,
but A agrees with BD in the order of the examples. ³ BD जएङ्ग ;

A जएही ; W जएहूँ. ⁴ Lass. om. ⁵ A has a marginal addition चिएहो

५पि ; C चिक्कापि. ⁶ DW णिण्फाओ ; ABC णिण्फाओ. ⁷ So D ; W
has निष्फाय. ⁸ W स्पस्य फः ; it reads S. 38 before S. 36.

स्य इत्येतस्य सर्वत्र स्थितस्य फ इत्ययमादेशो भवति ॥ ^१फंसो ।
फंदणं ॥ स्यर्थ । स्यंदन ॥

॥ सिंच ॥ ३० ॥

स्यस्य क्वचित् सिंचित् इत्ययमादेशो भवति ॥ पार्डिसिद्धी ॥ प्रतिस्पर्द्धिन् ॥

॥ वाघे अशुणि हः ॥ इव ॥

वाघशब्दे घ इत्येतस्य हकारो भवति अशुणि वाच्ये ॥ वाहो ॥
अशुणि किं ॥ वप्तो ॥ वाघ उथन् ॥

॥ कार्षपणे ॥ ३१ ॥

कार्षपणशब्दे युक्तस्य हकारो भवति ॥ काहावणे ॥

॥ अतपां छ ॥ ३२ ॥

एतेषां हकारो भवति ॥ स्यस्य । पच्छिमं । अच्छेरं ॥ तस्य । वच्छो ।
वच्छरो ॥ स्यस्य । लिच्छा । जुगुच्छा ॥ पश्चिम । आश्वर्य । वत्स । वत्सर ।
लिप्ता । जुगुप्ता ॥

॥ वृश्चिके च्छः ॥ ४३ ॥

वृश्चिकशब्दे श्वकारस्य च्छ इत्ययमादेशो भवति ॥ विच्छुओ ॥

॥ नोत्सुकोत्सवयोः ॥ ४४ ॥

उत्सुक उत्सव इत्येतयोः त्व इत्येतस्य हकारो न भवति ॥ श्वत-
प्तां छ इति प्राप्ते प्रतिषिद्धते ॥ उत्सुओ ॥ उत्सुवो ॥

^१ DE फसो ; W फस्सो ; BC corrupt. ^२ ABC om. ^३ W पडिसिद्धा.

^४ ABC om. ; W -स्यर्था ; Cf. i., 2. ^५ AC कहावणे. ^६ BD add उच्छ-
रा = अप्सरा. ^७ So BD ; A originally had छ but has been altered to

to च्छ ; W has च्छ ; the same holds of the Prákrit ex. in Comm.

^८ A ओसुओ ; B उसओ ; C उसवो ; D उसुओ ; E उसुओ ; W
उत्सुओ. ^९ A ओसवः ; BCD उसवो (C डः) ; E उस्सवो ; W उत्सओ ;

न्य इत्येतस्य म इत्ययमादेशो भवति । अधोलोपे प्राप्ते ॥ जन्मो ।
वन्महो ॥ जन्म । मन्मथ ॥

न ज्ञ इत्येतयोः पंचाशत् पंचदश शब्दयोश्च युक्तस्य एकारो
भवति ॥ न्यस्य ॥ पञ्जुसो ॥ ज्ञस्य ॥ जसो । विषाणं ॥ पष्ठासा । पष्ठर-
हो ॥ प्रद्युम्न । यज्ञ । विज्ञान । पंचाशत् । पंचदश ॥

तालदृन्ते युक्तस्य ए इत्ययमादेशो भवति ॥ तालवेष्टनं ॥

भिन्दिपालशब्दे युक्तस्य ए इत्ययमादेशो भवति ॥ भिण्डिवालो ॥

विङ्गलशब्दे युक्तस्य भकारहकारौ भवतो वा ॥ वेभूलो । विहूलो ॥

आत्मशब्दे युक्तस्य पकारो भवति ॥ अप्पा ॥

in such uncertainty, E's reading has been followed, because it at once brings them under iii., 1; Cf. Sanksh. Sára, 138, 190. ¹ Cf. iii., 2.
² So CW and probably A (for Lassen's अ) ; DE read Sútra न्यष्ठनज्ञ-
giving ex. in Comm., but न्य, ष्ठ are covered by iii., 2; B has been
greatly altered. ³ BD पष्ठास (D originally -सा); AE -सा; W -सो. ⁴ A
पष्ठा-. ⁵ B णः; ष्टः. ⁶ So BD; C भचाहौ; A ज्ञहौ; W gives the
Sútra विङ्गले भो वा । adding to the Comm. अभावपचे सर्दन लवरा-
मिति वकारे लुप्ते हकारो ऽवशिष्टः ॥ विहूलो ॥. ⁷ BCD वेभूलो; W
वि-; A विज्ञलो. ⁸ C आप्पा; A originally अप्पा but altered to आ-

क्षम इत्येतस्य पकारो भवति ॥ रूपं । रूपिणी ॥ योगविभागो
नित्यार्थः ॥

॥ शेषादेशभूता ॥

युक्तस्य यौ शेषादेशभूतौ तयोरनादौ वर्तमानयोर्दिलं भवति ॥
शेषस्य तावत् ॥ भुत्तं । मग्नो ॥ आदेशस्य ॥ लट्टी । दिट्टी । हत्यो ॥
अनादाविति किं ॥ खलिञ्चं । खम्भो । यवओ ॥
भुक्त । मार्ग । यष्टि । दृष्टि । हस्त । खलित । स्तंभ । स्तवक ॥

॥ वर्गेष्य यत् ॥

युक्तस्य यौ शेषादेशावनादिभूतौ तयोर्दिले ॥ पि विहिते अथ ऊर्ज्जेन
यो वर्गेषु वर्णे द्वितीयश्चतुर्थो वा विहितस्य पूर्वः प्रथमस्तृतीयो वा
भवति ॥ वर्गेषु युग्मस्य द्वितीयस्य प्रथमश्चतुर्थस्य तृतीयो द्विलेन वि-
धीयते । अयुग्मयोः प्रथमतृतीयपञ्चमरूपयोः शेषादेशयोस्तु तावेव
भवतः ॥

शेषस्य ॥ वक्षाणं । अग्नो । मुच्छा । एिज्जरो । लुद्धो । एिन्नरो ॥
आदेशस्य ॥ दिट्टी । लट्टी । वच्छो । विष्फरिसो । एित्यारो । जक्षो ।
लच्छी । अट्टी । पुष्टं ॥

व्याख्यान । अर्ध । मूर्ढा । निर्झर । लुञ्च । निर्भर । दृष्टि । यष्टि ।
वच्छः । विसर्श । निस्तार । यच्छ । लच्छी । अस्थि । पुष्प ॥

¹ Cf. viii., 40; and Pāṇini, vi., 2, 59. ² AC वर्गेषु यः पूर्वः. ³ After
भवति, AC have वर्गेषु युक्तस्य प्रथमतृतीययोर्दिलेन विधीयते तत्र ता-
वेव भवतः, and W seems equally confused: the remainder is therefore
given from D, to which B has been altered: the examples are given
as in BD, A being in several places illegible and confused.

नीड इत्येवमादिषु अनादौ वर्तमानस्य च द्विलं भवति ॥ ऐहुं ॥
एन्नीडापीडेयादिना एवं ॥ सोत्तं । पेत्तं । वाहित्तं । उच्जुओ । जल-
ओ । जोब्बणं ॥ नीड । सोत । प्रेमन् । व्याहृत । उच्जु । जनक । यौवनं ॥

॥ कालसामूहिक्यादिस्त्रोतः ॥ ५३ ॥

आम्र ताम्र इत्येतयोर्द्विलेन वकारो भवति ॥ अंवं । तंवं ॥

॥ न रसोः ॥ ५४ ॥

रेफहकारयोर्द्विलं न भवति ॥ धीरं । दूरं । जीहा । वाहो ॥ धैर्यं ।
दृर्यं । जिङ्गा । वाघ्य ॥

॥ आहो डास्य ॥ ५५ ॥

आड उत्तरस्य ज्ञ इत्येतस्यादेशस्य द्विलं न भवति ॥ आणा । आ-
णत्ती ॥ आज्ञा । आज्ञप्ति ॥ आड इति किं ॥ संषा ॥ संज्ञा ॥

॥ न विद्येपरे ॥ ५६ ॥

अनुस्वारपरे द्विलं न भवति ॥ संकंतो । संज्ञा ॥ १ संक्रान्त । संध्या ॥

॥ भग्नाम गा ॥ ५७ ॥

¹ Cf. i., 19. ² AB -त्यं; D -तं; E -त्तं (DE add, with a similar variation, मुज्जञ्चरिवाहितण्णिपिडिसंज्ञाव इति सेतौ; Cf. Höfer Zeitsch., vol. ii., p. 514); W om.; Cf. Lass. Inst., p. 233. ³ DE अच्जु-ओ.

⁴ So BCD plainly; Cf. Lass. Inst., App., p. 45. ⁵ W adds यत्र शेषादेशौ नस्तः द्विलं च दृश्यते स नीडगणे. ⁶ A अवं तंवं (originally अंवं तंवं); BCDE अवं (D orig. अंवं) तवं; W अम्बो तम्बं; Hema-ch. has ताम्राम्बेऽम्बः । अनयोः संयुक्तस्य मयुक्तो वो भवति । तम्बं अम्बं; Cf. Lass., p. 246.

⁷ BDE ज्ञादेशस्य. ⁸ W एतस्य एादेशस्य. ⁹ AW संषा;

DE add विलत्ती; BDEW add ज्ञादेशस्येति किं (W ज्ञस्ये-) अकिलत्तं.

¹⁰ This Sūtra is only found in BDEW; Hema-ch. has a Sutra, *Na dirghánuswárát* (i.e., *parayoh seshádésayor dwitwam.*) ¹¹ This ex. only in

समासे शेषादेश्योर्वा द्विलं भवति ॥ एदृगगामो । एदृगमो ।
कुसुमप्पच्चरो । कुसुमपच्चरो । देवत्युई । देवथुई । आणालखंभो ।
आणालखंभो ॥ नदीयाम । कसुमप्रकर । देवसुति । आलानसंभ ॥

॥ सेवादिध ॥ ३ -

सेवा इत्येवमादिषु चानादौ वा द्विलं भवति ॥ सेवा सेवा । एकं
एत्रं । एकरो एहो । देवं दद्रवं । असिवं असिवं । तेजोङ्कं तेजोङ्ग्रं ।
णिहिंन्तो णिहिंन्तो । तुणिहक्को तुणिहक्को । कणिआरो कणिआरो ।
दिग्बं दीहं । रन्ती राई । दुकिखं दुहिंन्तो । असो असो । दस्तरो
ईसरो । विस्तासो वोसासो । णिस्तासो णीसासो । रस्ती रसो । मिन्तो
मिन्तो । पुस्तो पुस्तो ॥ सेवा । एक । नख । दैव । अश्विव । चैलोक्य ।
निहित । दृष्टिक । कणिकार । दीर्घ । रात्रि । दुःखित । अथ । ईश्वर ।
विश्वास । निश्वास । रस्ति । मित्र । पुष्य ॥

उभयत्र विभाषेयं सेवादीनामप्राप्ते दीर्घादीनां च प्राप्ते ॥

॥ विप्रकर्षः ॥ ४ -

अधिकारोऽयं । आ परिच्छेदसमाप्तेर्युक्तस्य विप्रकर्षो भवति ॥

॥ क्रिष्टादिषु युक्तस्य विप्रकर्षो भवति ॥

क्रिष्टादिषु युक्तस्य विप्रकर्षो भवति । विप्रकृष्टस्त्वच यः पूर्वो वर्णो
निर्घर्थस्त्वच तत्त्वरता भवति । तेनैव पूर्वेण^{१०} स्तरेण^{११} पूर्वो वर्णः सार्थो

B; DE instead संसो शेषस्य संस इति संसादेशः शेषः (?). ^१ So D ; AB
एदृग- ; in the other words the MSS. clear up some doubtful letters of
A ; W has several errors here. ^२ BDE तेजोकं ; W तेजोङ्कं. ^३ B (not
A) तेजोञ्ग्रं. ^४ ADEW -न्तो ; B -तो. ^५ All the MSS. पुस्तो पुसो (W
पूसो). ^६ AEW पुष्य (cf. Lass. Inst., p. 261); BD seem to read पुष्य which
is better, as पुष्य is neuter in iii., 35. ^७ AW शार्ङ्गेषु. ^८ W here and
elsewhere तत्स्तरहपवत्. ^९ D स्तररहितः. ^{१०} A पूर्णेन. ^{११} W वर्णेन.

भवति । इत्यर्थः ॥ किलिङ्गं । मिलिङ्गं । रचणं । किरिचा । सारंगो ॥

द्वाषाशब्दे युक्तस्य वा विप्रकर्षो भवति । पूर्वस्य च तत्स्वरता ॥
व्यवस्थितविभादेयं । तेन वर्णे नित्यं विप्रकर्षः । विष्णौ तु न भवत्येव ॥
कमणो ॥ क^१हो ॥

एषु युक्तस्य विप्रकर्षो भवति । पूर्वस्य इकारः तत्स्वरताच भवति ॥
सिरी । हिरी । किरीतो । किलंतो । किलेसो । मिलाणं । मिविणो ।
फरिसो । हरिसो । अरिहो । गरिहो ॥ श्री । ह्री । क्रीत । क्लान्त ।
क्लेश । स्नान । स्वप्न । स्यर्श । हर्ष । अर्ह । गर्ह ॥

ज्ञा ज्ञाधा इत्येतयोर्युक्तस्य विप्रकर्षो भवति । पूर्वस्य अकारस्त-
त्स्वरताच भवति ॥ खमा । सखाहा ॥

स्वेहशब्दे युक्तस्य विप्रकर्षो वा भवति । पूर्वस्य च अकारस्तत्स्वरता-
च भवति ॥ मणेहो । ऐहो ॥

पद्मशब्दे तन्ची इत्येवंसमेषु च युक्तस्य विप्रकर्षो भवति । पूर्वस्य च
उकारस्तत्स्वरता च भवति ॥ पद्मं । तणुई । स्वङ्गई ॥

which may account for the marginal addition in A, noticed by Lassen.¹ Lassen om. ² W स्नान. ³ A कीरीतो; BD किरीतो; W किरीओ. ⁴ W सिणाणं. ⁵ So DW (cf. i., 3); A सेविणो; B not clear. ⁶ W अत्. ⁷ A om. ⁸ So ABCW; DE पद्मं (but D not so originally); W adds क्लित् प्लेमं (Hema-ch. पोमं.) ⁹ A om.

ज्याशब्दे युक्तस्य विप्रकर्षो भवति । पूर्वस्य च ईकारस्तस्वरता च ॥
जीञ्चा ॥

॥ इति वरस्त्रचिक्षते प्राकृतप्रकाशे युक्तवर्णविधिर्नाम
हतीयः परिच्छेदः ॥

D adds गरुद्दे; W गुरुद्दे.¹ DE add another Sútra here, which is only supplied in the margin of B, and is not found even in W; द्वे व ॥ इव शब्दे व इति सर्वत्र निपात्यते ॥ पाण्डव धणं ॥ प्राण इव धनं ॥
Cf. Lass. Inst., pp. 192, 370, where he quotes Sanksh. Sára, 385. The Sútra can have no place in this section.

॥ अथ चतुर्थः परिच्छेदः ॥

॥ संभावस्तामज्ज्ञोपविशेषा वज्ज्ञने ॥ २ ॥

अचामिति प्रत्याहारयहणं । अजिति च । संधौ वर्तमानानामचां
स्थाने अज्जिशेषा लोपविशेषाश्च वज्ज्ञलं भवन्ति ॥

अज्जिशेषास्तावत् ॥ जउणात्रडं जउणात्रडं । ए^१द्वसोन्तो एद्वसो-
न्तो । वज्ज्ञमुहं वह्नमुहं । कखउरं कख^२ऊरं । सिरोवेअणा सिरवेअणा ।
पीआपीञ्च पिआपीञ्च । सीआसीञ्च सिआसीञ्च । सवोमुओ स'वोमूओ ।
सरोरुहं सरुहं ॥

लोपविशेषाः ॥ राउलं राअउलं । तुहङ्गं तुहअङ्गं । महङ्गं मह-
अङ्गं । वावडणं वाअवडणं । कुंभारो कुंभआरो । पवणुङ्गञ्च ॥

¹ So AW (*Cf.* iii., 52); BD -नो in both; *Qy.* एद्वस्त-? ² AB कण-.
³ ABW have only पीआपीञ्च सीआसीञ्च; DE have पिआपीञ्च पिआपीञ्च
सिआसीञ्च सिआसीञ्च (D सीआसीञ्च सीआसीञ्च); DEW give the
Sans. पीतापीत सितामित. ⁴ So BDEW (only W सब्बो-); A सब्बो-
मूलं सब्बोमूलं (the last ल confused); DE explain it by शिवास्तृत, W
by सर्वोमृतः: ⁵ A om. both. ⁶ The MSS. are here very corrupt;
तुहङ्गं-आरो from BDEW (B द्वहङ्गं for the 1st, and om. the 3rd);
DEW add Sans. तवाङ्गं ममाङ्गं पादपतनं कुंभकारः; B then adds
सुवडं खरिडो सुवणिडो पवणङ्गञ्च; W adds ताअङ्गं तावङ्गं । सुणिहा
स्तृणिहा । पवणुङ्गञ्च पवणुङ्गञ्च; A has instead after *rāaulam*, द्वचङ्गं
सुवचं पीलङ्गं एवरिडो सुवणिडो (supplied in marg.) पवणुङ्गञ्च with
no Sans. explanation.

संयोगपरे सर्वत्र पूर्वस्याचो लोपः ।

क्वचिनित्यं क्वचिदन्यदेव बङ्गलग्रहणात् । तेनान्यदपि लाक्षणिक-
कार्यं भवति ।

१८ ॥ उदुम्बरे दोलोपः ॥ ७ ॥

उदुम्बरशब्दे दु इत्येतस्य लोपो भवति ॥ उंवरं ॥

॥ कालायथमे यस्य वा ॥ ८ ॥

कालायसशब्दे यस्य वा लोपो भवति ॥ कालासं कालाअसं ॥

॥ भाजने जस्य ॥ ९ ॥

भाजनशब्दे जकारस्य लोपो वा भवति ॥ भाणं भाअणं ॥

॥ यावदादिषु वस्य ॥ ५ ॥

यावदित्येवमादिषु वकारस्य वा लोपो भवति ॥ जा जाव । ता
ताव । पारांश्रो पारावश्रो । अणुञ्जंत अणुवञ्जंत । जीञ्चं जीविञ्चं । एञ्चं
एव्वं । एञ्च एव्व । कुञ्चलञ्चं कुवलञ्चं ॥ यावत् । तावत् । पारावत । अनु-
वर्तमान । जीवित । एवं । एव । कुवलय । इत्येवमादयः ॥

॥ अन्यस्य उल्ल ॥ १० ॥

वेति निवृञ्जं । शब्दानां योऽन्यो हल्ल तस्य लोपो भवति ॥ जसो ।

¹ No MS. gives this as a new Sútra ; W om. सर्वत्र and adds ह्रस्यस्य after लोपः, with several new examples, as एत्यि सक्तंती णिक्तंतो अन्तो etc. ² DE अलाक्ष-; W adds two new Sútras here, *Sam-yogapúrvva hraswah* and *Dirghádishi vā*. ³ W तस्य with a similar blunder in the Comm. ⁴ A पराश्रो. ⁵ B अणुतंत-वर्तंत; D अणुञ्जणं अणुवञ्जणं (originally -ञ्जंत); E अणुतंत-वर्तंत; W om. ⁶ B जीईञ्चं.

⁷ D adds चक्काश्रो चक्कवाश्रो (Cf. Sanksh. Sára, S. 196) देउलं देवउलं.

⁸ So AC and probably originally D; BE अनुवर्तन. ⁹ AC om.

ए^१हं । सरो । कम्भो । जाव । ताव ॥ यशस् । नभस् । सरस् । कर्मन् ।
यावत् । तावत् ॥

स्त्रियां वर्तमानस्यान्यहल आकारो भवति ॥ सरिआ । पदिवआ ।
वाच्मा ॥ सरित् । प्रतिपद् । वाच् ॥

स्त्रियामन्यस्य हलो रेफस्य रा दृत्यथमादेशो भवति ॥ धुरा ।
गिरा ॥

विद्युच्छब्दे आकारो न भवति ॥ विच्छू ॥

शरच्छब्दस्यान्यहलो दो भवति ॥ सरदो ॥

दिक्शब्दस्यान्यहलः प्रावृट्शब्दस्यापि सकारो भवति ॥ दिसा ।
पाउसो ॥

अन्यस्य हलो मकारस्य विन्दुर्भवति ॥ अच्छं । वच्छं । भइं ।
अगिं । द^३डुं । वणं । धणं ॥

अच्चि परतो मो^५ भवति वा ॥ फलमवहरद् । फलं अवहरद् ॥

¹ So B; the others एहो (*Cf.* S. 19). ² Lassen reads this Sútra in A as an ex. दोसा to S. 7. ³ D दडु explained by दृष्ट (दष्ट?); A वडु; C वटु; W वज्जं; B confuses this with the next Sútra. ⁴ A adds वा in the margin. ⁵ D मो विंदः; W has मकारस्य मकारो भवति

॥ नब्रोहैलि ॥ २४ ॥

नकारज्ञकारयोर्हलि परतो विन्दुर्भवति मकारश्च ॥ नस्य ॥ अंसो
अम्सो । कंसो कंम्सो ॥ जस्य ॥ वंचणीञ्च वम्चणीञ्च । विम्जो विम्ज्ञो ॥

॥ वासादिषु ॥ २५ ॥

वकादिषु शब्देषु विन्दुरागमो भवति ॥ वंकं । तंसं । हंसो । अंसू ।
मंसू । गुंठी । मंथं । मण्मिणी । दंसणं । फंसो । वंसो । पडिंसुदं । अंसो ।
^{१०} अहिमुको ॥ वक । त्यस्य । ह्रस्व । अश्व । श्वश्व । शृष्टि । ^{११} मस्त । मनस्ति-
नो । दर्शन । स्पर्श । वर्ण । प्रतिश्रुत । अश्व । अभिमुक । इत्यादयः ॥

॥ मांसादिषु वा ॥ २६ ॥

मांसादिषु शब्देषु वा विन्दुः प्रयोक्तव्यः ॥ मंसं मासं । कहं कह ।
एूणं एूण । तहिं ^{१२} तहि । असुं ^{१३} असु ॥ तदयमपठितो मांसादिर्गणः । यत्र
कचिद्वृत्तभङ्गभयात् त्यज्यमानः क्रियमाणश्च विन्दुर्भवति स मांसा-
दिषु द्रष्टव्यः ॥

॥ यथि नदर्गीमः ॥ २७ ॥

चकारादिंद्रपि. ^१ MSS. om. ^२ W has for these, अंधो अमधो । कंधो
कमधो. ^३ A विम्जो विजुओ; B विम्जज्ञो विन्दज्ञो ; D विम्ज्ञो विं-
ज्ञओ (adding Sans. अन्स कन्स वच्चनीय विन्द्य); E विम्सो विंजओ ;
W विंचू विम्चूओ = उश्चिक. ^४ So A (not अंसं). ^५ A गुडी; B गुठी ;
W गिडिं; DE गुंठी; Cf. Lass. Inst., p. 254. ^६ AB (not C) मत्यं ; Cf.
iii., 56. ^७ AB वणो ; W वस्तु ; DE वंसो. ^८ AE पडिसुदं (A originally
पडिं-); BD पंडिसुदं; W पंडिसुदं. ^९ AB असो. ^{१०} A अहिमुको ; B
-मुक्को ; W अहिमुक्को. ^{११} DE मस्तक ; AB मूर्ढन् ; W n.l. ^{१२} So BD =
तहिं; AC तिहिं -हि. ^{१३} So MSS. (W om.); A has no Sans. expl.;
DE give असु ; W adds several other examples. ^{१४} A om. ^{१५} ABCW
अल्लि ; DE यथि: the latter is taken, because all (except W) have अंस

यथि परतो विन्दुस्तदर्गांतो वा भवति ॥ सङ्का । सङ्खो । अङ्को ।
अङ्गं । सञ्चरद । संखो । सन्तरद । सम्यन्ती ॥ यथीति किं । अंसो ॥ वा-
धिकारात् । पंकं । विदूँ । संका । संखो ॥

नकारांताः सकारांतास्त्र प्रावृट्शरदौच पुंसि प्रयोक्तव्याः ॥ नां-
ताः ॥ कमो । जमो । वमो ॥ सांताः ॥ जसो । तमो । सरो ॥ पा-
उसो । सरदो ॥

१८ प्रियं इत्येतौ ॥ ५६ ॥

शिरस् नभस् इत्येतौ न पुंसि प्रयोक्तव्यौ ॥ सिरं । एहं ॥

१९ प्राप्तिप्रसारा इत्येतौ ॥ ५७ ॥

एते स्त्रियां वा प्रयोक्तव्याः ॥ पुट्टी पुडुं । अच्छी अच्छं । पण्हा
पण्हो ॥ पृष्ठ । अच्चि । प्रश्न ॥

२० प्रियं इत्येतौ ॥ ५८ ॥

अव अप इत्येतयोरुपसर्गयोर्वा ओलं भवति ॥ ओहासो अव-
हासो ॥ ओसारिच्च अवसारिच्च ॥ अवहास । अपसारित ॥

२१ प्रियं इत्येतौ ॥ ५९ ॥

तल् ल इत्येतयोः प्रत्यययोर्यथासंखं दा त्तण इत्येतावादेशौ
स्तः ॥ पीणदा । मूढदा । पीणत्तण । मूढत्तण ॥

२२ प्रियं इत्येतौ ॥ ६० ॥

क्ला प्रत्ययस्य उण इत्ययमादेशो भवति ॥ घेऊण । सोऊण ।

as the ex. of the exception, which does not apply to इत्येतौ. ¹ AB om.

² BD -ती. ³ AB अंसं; W रम्य सोमं. ⁴ A -दुं; D दु; B n.l. ⁵ D अछि.

⁶ B has उ for ओ. ⁷ So W; ABD -सरिच्च. ⁸ A अप-; D adds ओवा-

हि अव-. ⁹ All except W क्ला (Cf. Pán. vi., 4, 140); B has उण.

काञ्जण । दाञ्जण ॥ गृहीत्वा । श्रुत्वा । कृत्वा । दत्त्वा ॥

॥ दृष्ट दर्शने ॥

श्रीले यस्तुन् प्रत्ययो विहितस्तस्य द्वर इत्यथमादेशो भवति ॥ भ्रम-
एशीलो भभिरो । हस्तनशीलो हस्तिरो ॥

॥ आस्तिवप्तीभ्रान्त्यन्ते ॥

आलु इस्त उस्त आल वन्त इन्त इत्येत आदेशा मतुपः स्या-
भवन्ति ॥

आलुस्तावत् ॥ ईसालू । णिद्वालू ॥ इस्तः ॥ विअरिङ्गो । माला-
इस्तो ॥ उस्तः ॥ विअरउस्तो ॥ आलः ॥ धणालो । संद्वालो ॥ वन्तः ॥
धणवन्तो । जोवणवन्तो ॥ इन्तः ॥ रोसाइन्तो पाणाइन्तो ॥ यथा-
दर्शनमेते प्रयोक्तव्याः न सर्वे सर्वत्र ॥

ईर्षावत्¹¹ । निद्रावत् । विकारवत् । मालावत् । धनवत् । शब्दवत् ।
यौवनवत् । रोषवत् । प्राणवत्¹² ॥

[क्वचिदा मतुपोऽन्यस्य मंतो वा दृश्यते क्वचित् ।

हणुमा । हणुमंतो ॥

इस्तोस्तावपरे प्रायः शैषिकेषु प्रयुजते ।

पौरस्यं पुरोभवं पुरिस्यं । आत्मीयं अप्युस्यं ॥

परिमाणे किमादिभ्यो भवन्ति केद्वाद्यः ।

केद्वहं केत्तिअं । जेद्वहं जेत्तिअं । तेद्वहं तेत्तिअं । एद्वहं एत्तिअं ॥

¹ So W ; DE सुम्बा ; AB have no Sans. ² So EW ; A दृन् ; BD दृन् .

³ DE add भ्रमिता हस्तिता. ⁴ DE -वतेता ; B here corrupt. ⁵ W has पः-
अद्वालो, and in the next line विअरउस्तो. ⁶ DE अस्तः ; and स्त in ex.

⁷ A सदा- । ⁸ D जोव्व- । ⁹ DE इतः here and in ex. ¹⁰ W रोस- ; BW
पाणइन्तो ; D माणइतो. ¹¹ AB have no Sans. expl. ¹² D मान- ; W
प्रा-. ¹³ The passage enclosed in brackets is only found in AC, and

कृतसो ज्ञन्तमित्यन्ये । देशी शब्दः स इथते ।
 सञ्चज्ञन्तं । सहस्रज्ञन्तं ॥
 जातौ वा स्वार्थिकः कः ।
 जातौ स्वार्थे ककारः प्रयोक्तव्यः ॥]
 ॥ विद्युत्पीताभ्यो लः ॥ २६ ॥
 विद्युत्पीतशब्दाभ्यां परतः स्वार्थे लप्रत्ययो भवन्ति ॥ विज्ञु-
 ली ॥ पीच्रं । पीचलं ॥
 ॥ एषदेयो रः ॥ २७ ॥
 वृंदशब्दे वकारात्परः स्वार्थे रेफो वा प्रयोक्तव्यः ॥ ब्रंदं । वंदं ॥
 ॥ करेष्वा रणोः स्थितिपरिवृत्तिः ॥ २८ ॥
 करेणुशब्दे रेफएकारयोः स्थितिपरिवृत्तिर्भवति ॥ कणेरु ॥ पुंसि
 न भवति ॥ करेणु ॥
 ॥ आलाभे लभो ॥ २९ ॥
 आलानशब्दे लकारनकारयोर्हस्त्वात्रयोः स्थितिपरिवृत्तिर्भवति ॥
 आणालखंभो ॥

has been conjecturally restored by the help of the corresponding passages in Hema-ch., and the Prákrita Sanjívaní. It seems (with the exception of the last two lines) to be in verse, with examples interposed, and as such to be quoted at the end of the Comm. to Sútra 25, but it will be further discussed in the Appendix. ¹ BDEW here re-commence ; DE add वा ; W has विद्युत्पीतादिभ्यो लः, adding as new examples सामलो दीहलो सीचलं. ² DE add वा, and it is supplied in the margin of A. ³ This Sutra not in ABC. ⁴ W -परस्य. ⁵ W वृंदं विंदं. ⁶ DW add करेष्वामिति स्वीलिंगनिर्देशात्. ⁷ Cf. iii., 57.

॥ गृहस्ती वचोभवते ॥ २ ॥

गृहस्तिशब्दे वकारहकारयोर्यथासंख्यं भकारचकारौ भवतः ॥
भञ्चन्पर्दौ ॥

॥ मलिने लिघोरिलो या ॥ ११ ॥

मलिनशब्दे लिकारनकारयोर्यथासंख्यमिकारलकारौ वा भवतः ॥
मद्दलं । मलिणं ॥

॥ गृहे घरो अपत्तो ॥ १२ ॥

गृहशब्दे घर इत्येवमादयः शब्दा बज्जलं निपात्यन्ते दंडादिषु ॥ दंडा ।
घरं भवने ॥ अपताविति किं ॥ गहवर्दौ ॥

॥ दाढादयो यज्जलं ॥ १३ ॥

दाढा इत्येवमादयः शब्दा बज्जलं निपात्यन्ते दंडादिषु ॥ दंडा ।
दाढा ॥ इदानीं । एण्हिं ॥ दुहिता । धीञ्ञा धूदा^६ ॥ चातुर्यं । चातु-
लिञ्चं ॥ मंडूकः । मंडूरो^८ ॥ गृहे निहितं । घरे णिहितं^९ ॥ उत्पलं ।
कंदोङ्टो^{१०} ॥ गोदावरी । गोला ॥ ललाटं^{११} । णिडालं ॥ भूः^{१२} । भूमञ्चा ॥
वैदूर्यं^{१३} । वेलुरिञ्चं^{१४} ॥ उभयपार्श्वं । अवहोवासं ॥ चूतः । माइंदो^{१५} माञ्चंदो ॥

^१ A भञ्चः ; ^२ BW -पर्दौ. ^३ AB इल वा. ^४ So DW and probably A ;
B has been corrected from ठ to ढ ; several variations occur in the
examples of this Sútra : Cf. Sanksh. Sára, 162, 165. ^५ BCE एण्हिं ;

D एण्ही. ^६ A only दिधी ; B धिया दिङ्गी ; W only धूञ्ञा. ^७ Altered
in A n.l. ; C चाड-. ^८ Altered in A to मंडूञ्चो ; B n.l. ; DE मंडूरो.

^९ AB णिहिलं (B altered to -तं). ^{१०} A -हो (?) ; W -टु. ^{११} A लिडालं ;
D णे- ; W adds another form लद्दलं ; AC end here. ^{१२} WE भूमञ्चा ;

DEW give Sans. भू ; Cf. Sanksh. Sára, 162. ^{१३} B वेमिरिञ्चं. ^{१४} W
मरिंदो मञ्चंदो ; W has besides as new examples, प्रत्यूषः । गोसो ॥
कांतः । ललहो ॥ कवलः । ऐघर ॥ कर्कटी । वालुकी ॥ चिंता । तन्ति ॥

आदिशब्दोऽयं प्रकारे । तेन सर्व एव देशसंकेतप्रवृत्तभाषाशब्दाः
परिगृहीताः ॥

॥ इति वरस्त्वचित्ते प्राकृतप्रकाशे संकीर्णविधिनाम
चतुर्थः परिच्छेदः ॥

¹ D adds प्रकारः सादृशः.

॥ अथ पंचमः परिच्छेदः ॥

॥ अत त्योर्लोपो ॥

अकारांताच्छब्दात्परस्य सोः स्थाने ओलं भवति ॥ वच्छ्रो । वस-
हो । पुरिसो ॥ वृक्षः । वृषभः । पुरुषः ॥

॥ जश्शमोर्जोप ॥ ५ ॥

अत इत्यनुवर्तते । अकारांतस्थानंतरं यो जश्शमौ तयोर्लोपो
भवति ॥ वच्छा सोहंति । वृक्षाः शोभंते । जश्शम्डस्यांसु दीर्घ इति
दीर्घं कृते पश्चात्प्रोपो जसः ।

वच्छे एिअच्छह । वृक्षान्नियच्छत ॥ एच सुपि इत्येते कृते शमो
लोपः ॥

॥ अतोऽस्य ॥ ६ ॥

अकारांतस्थानंतरं यो १म् द्वितीयैकवच्चनष्ठीवज्जवच्चनयोर्णकारो भवति ॥
वच्छेण । वच्छेण । एच सुपीत्येत्वं । जश्शम्डस्यांसु दीर्घ इति दीर्घः ॥

॥ टामोर्ज ॥ ७ ॥

अतोऽनंतरं टामोस्तुतीयैकवच्चनष्ठीवज्जवच्चनयोर्णकारो भवति ॥
वच्छेण । वच्छेण । एच सुपीत्येत्वं । जश्शम्डस्यांसु दीर्घ इति दीर्घः ॥

॥ अस्त्रिभो ॥ ८ ॥

अतोऽनंतरस्य भिसो हिं भवति ॥ वच्छेहिं ॥ एच सुपि इत्येत्वं ॥

¹ D adds हरिसो = हर्ष, and quotes iv., 1. ² D generally has वत्स.

³ BE जस्त्वस्यांसु; D जस्म्भ्यम्डस्यांसु; Cf. v., 11. ⁴ W उवह = पश्चत्.

⁵ Deest in A. ⁶ Cf. v., 12. ⁷ B -एं. ⁸ D जस्म्भ्यम्डस्यांसु; E जश्शम्भ्यम्डस्यांसु; B om. ⁹ This Sūtra not in B.

। नमेभावदीदृश्य ॥ ६ ॥

अतोऽनंतरस्य उन्मेषः पञ्चम्येकवचनस्य स्थाने आदो दुहि इत्येत
आदेशा भवन्ति ॥ वच्छा । वच्छादो । वच्छादु । वच्छाहि ॥ जस्त्वस्त्व-
स्थांसु दीर्घलं ॥

। भाष्यो उपर्याप्ते ॥ ७ ॥

अतोऽनंतरस्य भ्यसो हिंतो सुंतो इत्येतावादेशो भवतः ॥ वच्छा-
हिंतो । वच्छासुंतो ॥ एच सुषि इति चकारेण दीर्घलं ॥

। भाष्यो उपर्याप्ते ॥ ८ ॥

अतोऽनंतरस्य उन्मेषः सु इत्यादेशो भवति ॥ वच्छस्त्व ॥

। उपर्याप्ते ॥ ९ ॥

अतोऽनंतरस्य उन्मेषः ए मि इत्यादेशो भवतः ॥ वच्छे । क्वचिद्
उसिष्योलोर्मेपः ॥ वच्छमि ॥

। उपर्याप्ते ॥ १० ॥

अतोऽनंतरस्य सुपः सु इत्यादेशो भवति ॥ वच्छेसु । एच सुषि
इत्येलं ॥

। उपर्याप्ते ॥ ११ ॥

जसादिषु परतोऽतो दोर्धे भवति ॥ वच्छा सोहन्ति^५ । जस्त्वस्त्व-
लोप इति जसो लोपः ॥ वच्छादो आगदो । वच्छादु । वच्छाहि ॥ उन्मे-
रादोदुहयः ॥ वच्छाण ॥ टामोर्णः ॥

^१ B जस्त्वस्त्वस्थांसु; D as in p. 39, note 3; E as in p. 39, note 8. ^२ W उन्मेरेमि.

^३ Cf. v., 13; DW add इत्यकारलोपः (not in E). ^४ A सु;

E सुं. ^५ B corrupt; D जस्त्वस्त्वस्थांसु; E जस्त्वस्त्वस्थांसु. ^६ Only W has

an ex. of शस्, i.e., वच्छे, adding अत्र प्रथमं दीर्घस्तत एलं ततो लोपः

^७ Only EW add वच्छा.

॥ एते सार्थकानामाः ॥ २३ ॥

अत अकारस्यैवं भवति सुपि परतो डिङ्डसौ वर्जयिला । चकारा-
हीर्घश्च ॥ वच्छे पेक्खह ॥ जश्शसोल्लोपिः ॥ वच्छेण । टामोणः ॥ वच्छे-
हिं ॥ वच्छेसु ॥

चकाराहीर्घश्चेति ॥ वच्छाहिंतो वच्छासुंतो ॥ भ्यसो हिंतो सुंतो ॥
अडिङ्डसोरिति किं ॥ वच्छम्भि । वच्छस्स ॥

॥ कच्छिद्गमिष्योल्लोपिः ॥ २४ ॥

अतो डभि डि इत्येतयोः परतः क्वचिल्लोपो भवति ॥ वच्छा आ-
गदो । उसेरादोदुहय इति ॥ वच्छे ठिञ्च । डेरेमोत्येवं ॥

॥ इदुतोः शस्मो णो ॥ २४ ॥

इदुदंतयोः शस्मो णो भवति ॥ अग्निणो पेक्खह । वाउणो पेक्ख ॥

॥ उमो वा ॥ २५ ॥

इदुदंतयोर्जसो वा णो भवति ॥ अग्निणो । अग्निस्स ॥ वाउणो ।
वाउस्स ॥ अग्नेः । वायोः ॥

॥ जसश्च ओ यूत्त्व ॥ २६ ॥

इदुदंतयोर्जस ओकारादेशो भवति । इदुतोश्च ईजलं वा । चका-
राद् णोच ॥ अग्नीओ । वाऊओ ॥ अग्निणो । वाउणो ॥

^१ सुपि—ला not in AB. ^२ W चकाराहीर्घो भ्यसि. ^३ DE अकारस्य.
^४ E परयोःः. ^५ D वच्छा; ABW वच्छादो; E has both. ^६ W अग्नीणो
 and वाऊणो. ^७ The MSS. here and elsewhere vary between येक्ख and
 पेक्ख. ^८ वा inserted in margin of ABD. ^९ W has two Sútras for
 S. 16, i.e., two various readings of the same, with distinct commen-
 taries जस ओ वो वा इत्वं यूत्त्व ॥ इदुदंतयोः शब्दयोर्जस ओवो इत्या-
 देशो भवतः । अत्वं इत्वं ऊत्त्वं विकल्पेन । चकारात् णो इपि । पक्षे

॥ टा वा ॥ १९ ॥

इदुदंतयोष्टाविभक्तेः णा इत्ययमादेशो भवति ॥ अग्गणा । वाजणा ॥

॥ मुभिसुपु दीर्घः ॥ २० ॥

इदुदंतयोः सु भिस् सुप् इत्येतेषु दीर्घो भवति ॥

सु ॥ अग्गी । वाज ॥ भिस् ॥ अग्गीहिं । वाजहिं ॥ सुप् ॥ अग्गीसु ।

वाजसु ॥

॥ स्त्रियां ग्राम उद्दोतौ ॥ २१ ॥

स्त्रियां वर्तमानस्य शस उत् ओत् इत्येतावादेशो भवतः ॥ मालाउ मालाओ । एईउ एईओ । वह्नउ वह्नओ ॥

॥ जसो वा ॥ २० ॥

जसः स्त्रियां उत् ओत् इत्येतावादेशो वा भवतः । पचे अदंतवत् ॥
मालाउ । मालाओ । माला ॥

॥ अभिह्वसः ॥ २१ ॥

अभि परतः स्त्रियां ह्वसो भवति ॥ मालं । एई । वज्ञं ॥

॥ टाड्सृडीनामिदेददातः ॥ २२ ॥

टा ड्स् डि इत्येतेषां स्त्रियां इत् एत् अत् आत् इत्येत आदेशा
भवन्ति ॥टा ॥ एईइ । एईए । एईओ । एईआ कञ्च ॥ ड्स् ॥ एईइ । एईए ।
एईओ । एईआ वण ॥ डिं ॥ एईइ । एईए । एईओ । एईआ ठिञ्च ॥अदंतवत् ॥ अग्गीओ अग्गीवो अग्गणो अग्गओ अग्गवो अग्गी । वा-
जओ etc. : then follows जसश्च ओ यूलं.¹ W स्त्रियां जश्शसोरुदोतौ.² This Sútra is only found in BDE (D erroneously ड्सो वा both in
Sút. and Comm.) and in the Prákr. Sanj. ³ So E ; B मालाई ; D
मालस्य मालाइ. ⁴ W टाड्सृडीनामि-

॥ नातो इदातौ ॥ २३ ॥

आत् आकारांतस्य स्त्रीलिंगस्थानंतरं टाडसूजीनां अत् आत् ईत्ये-
तावादेशौ न भवतः । पूर्वेण प्राप्तो निषिध्यते ॥ मालाद् मालाए ।
कञ्च । धणं । ठिञ्च ॥

॥ आदीतौ बज्जलं ॥ २४ ॥

स्त्रियामाकारांतादातः स्थाने आत् ईत् ईत्येतौ बज्जलं प्रयोक्तव्यौ ॥
सहमाणा सहमाणी । हलद्वा हलही । सुप्पणहा सुप्पणही । क्वाहा
क्वाही ॥

॥ न नपुंसके ॥ २५ ॥

प्रथमैकवचने नपुंसके दीर्घलं न भवति । सौ दीर्घः पूर्वस्येत्यनेन
ईदुदंतयोः प्राप्तं पूर्वस्य दीर्घलं न नपुंसके ईत्यनेन वाध्यते ॥ दहिं ।
मङ्ग । हविं ॥ दधि । मधु । हविः ॥

॥ इच्छशभोदर्दीर्घश्च ॥ २६ ॥

नपुंसके वर्तमानयोर्जशशसोः स्थान इदादेशो भवति पूर्वस्यच

¹ W as before ; the कञ्च etc. are used to imply the inst. gen. and loc. cases, i.e., क्वतं धनं स्थितं. ² A आदितौ; B अदितौ; in the Comm. A has the same, B अत् (originally आत्) and ईत्. ³ AB have only this ex. ⁴ W then adds another Sút. (S. 25) यन्त्रल्किमः ॥

बज्जलमित्यनुवर्तते । यन्त्रल्किम् ईत्येतेषु परतः आतः स्थान ईत्यय-
मादेशो भवति । स्त्रियामित्यनुवर्तते । प्रथमैकवचनवर्ज । ए आदेशश्च
बज्जलवचनात् ॥ जीए तीए कीए जीहिं तीहिं कीहिं । पच्चे जाए ताए
काए जाहिं ताहिं काहिं ॥ यस्याः तस्याः कस्याः याभिः ताभिः काभिः
D adds the six examples of the genitive to the preceding Sútra ; Cf.
vi., 6. ⁵ W adds सौ दीर्घः पूर्वस्य. ⁶ सौ—वाध्यते given from DE
(Cf. S. 18); ABW om. and add धणं वृणं in the ex. ⁷ AB only दीर्घश्च.

दीर्घः ॥ वणाद् । दहीद् । मह्नद् ॥

॥ नामं चणे भावो लदीर्घविंदवः ॥ २७ ॥

आमं चणे गम्यग्नाने सौ परत ओलदीर्घविंदवो न भवति । अत ओत्सोरित्योलं प्राप्तं । सुभिसुषु दीर्घ इति दीर्घः । सोर्विंदुर्नपुसक इति विंदप्राप्तः ॥ हे वच्छैः । हे अग्निः । हे वातः । हे वणः । हे दहिः । हे मङ्गः ॥

॥ स्त्रियामात एन् ॥ २८ ॥

स्त्रियामामं चणे आतः स्थाने एलं भवति सौ परतः ॥ हे माले । हे साले ॥ अंत्यस्य हल इति सोर्लोपीः ॥

॥ ईदूतोर्ह्वस्वः ॥ २९ ॥

आमं चणे ईदूतोर्ह्वसो भवति ॥ हे एद् । हे वज्जः ॥

॥ सोर्विंदुर्नपुसके ॥ ३० ॥

नपुसके वर्तमानस्य सोर्विंदुर्भवति ॥ वणं । दहिं । मङ्गं ॥

॥ चृत आरः सूर्पि ॥ ३१ ॥

चकारांतस्य सुपि परत आर इत्यादेशो भवति ॥ भन्नारो सो-हद् । भन्नारं पेक्खसु । भन्नारेण कञ्च ॥

॥ मातुरात् ॥ ३२ ॥

माहसंबंधिन चकारस्याकारो भवति ॥ मात्रा सोहद् । मात्रं पेक्खसु । मात्राद् कञ्च । मात्राए ॥

॥ उर्जशस्टाडसुषु वा ॥ ३३ ॥

. जशस्टाडसुषु परत चकारस्य स्थाने उकारादेशो भवति वा^८ ॥

^१ W सोःः । ^२ AB om. masc.ex. ^३ Cf. iv., 6. ^४ W adds स्त्रियां । ^५ W puts S.

30 after S. 26. ^६ B सौ by mistake. ^७ W उण जशस्टाडसिडसु वा and

transposes Sútras 32, 33. ^८ The examples in AB are rather obscure,

and the forms from भन्नार are only fully given in DE.

जस् । भन्तुणो भन्तारा ॥ शस् । भन्तुणो भन्तारे ॥ टा । भन्तुणा
भन्तारेण ॥ डस् । भन्तुणो भन्तारस्त् ॥ सुप् । भन्तूसु भन्तारेसु ॥ आ-
रादिः पूर्ववत् ॥

॥ पित्रभावं जामादृणामरः ॥ ३४ ॥

पित्रादीनां सुपि परत चृतो इरो भवति । आरापवादः ॥ पित्ररं
पित्ररेण । भान्त्रं भान्त्ररेण । जामान्त्रं जामान्त्ररेण ॥

॥ आच॑ सौ ॥ ३५ ॥

पित्रादीनामाकारो भवति सौ परतः ॥ चकारादरञ्च ॥ पित्रा
पित्ररो । भाआ भाआरो । जामाआ जामाआरो ॥

[॥ राज्ञश्च ॥ ३६ ॥]

राजनशब्दस्य आ इत्ययमादेशो भवति सौ परतः ॥ राआ ॥

[॥ आमंत्रणे वा विंदुः ॥ ३७ ॥]

राजनशब्दस्य आमंत्रणे वा विंदुः स्थान् ॥ हे राअं । हे राआ ॥

[॥ जपश्मडःसां णो ॥ ३८ ॥]

राज्ञ उत्तरेषां जस् शस् डन् इत्येतेषां णो इत्ययमादेशो भवति ॥
राआणो पेक्खन्ति । राआणो पेक्ख । राइणो धण् । रखो धण् ॥

[॥ शस् एत् ॥ ३९ ॥]

राज्ञ परस्य शस् ए इत्ययमादेशो भवति ॥ राए पेक्ख । राआणो
पेक्ख ॥

[॥ आमो णं ॥ ४० ॥]

राज्ञ उत्तरस्थामः षष्ठोबङ्गवचनस्य णं इत्ययमादेशो भवति ॥

¹ W भन्तुणे ; A om. ² A ए, but C टा. ³ D (not E) भन्तुस्त्. ⁴ A भन्तु-
स्त् (?). ⁵ D आच॑. ⁶ These Sútras on *rájan* (S. 36—44) are only found in
DEW ; W has a few variations ; DE agree. ⁷ W puts S. 40 after S. 43.

रात्राणं ॥

[॥ टा णा ॥ ४१ ॥]

राज्ञ उत्तरस्याः टाविभक्तेः णा इत्ययमादेशः स्यात् ॥ राइणा ॥

[॥ डमश्च द्विलं वांत्यलोपस्थ ॥ ४२ ॥]

राज्ञ उत्तरस्य डमादेशस्य टादेशस्यच वा विकल्पेन द्विलं भवति ।
अत्यस्यच लोपः ॥ रसो राइणो धणं ॥ राइणा रसा कञ्च ॥

[॥ दद्विले ॥ ४३ ॥]

वेति निवृत्तं । डमादेशस्य टादेशस्यच अकृते द्विले राज्ञ द्विलं
भवति ॥ राइणो राइणा ॥ कृते द्विले लिलं न भवति ॥ रसो रसा ॥

[॥ आ णोणमोरडमि ॥ ४४ ॥]

णोणमोः परयोः राज्ञो जकारस्य आकारादेशः स्यात् । अडमि
षष्ठ्येकवचने न भवति ॥ रात्राणो पेक्खन्ति । रात्राणो पेक्ख । रात्राणं
धणं ॥ अडमीति किं ॥ राइणो रसो धणं ॥ शेषमदंतवत् ॥ राञ्च । रा-
एहिं । रात्रा रात्रादो रात्रादु । रात्राहिंतो रात्रासुतो । रात्रमि
राएराएसु ॥ राजानं । राजभिः । राज्ञः । राज्ञि । राजसु ॥

॥ आत्मनो अप्पाणो वा ॥ ४५ ॥

आत्मनो अप्पाण इत्यादेशो भवति वा ॥ अप्पा । अप्पाणो ॥

[॥ दलद्विलवर्ज राजवद्नादेशे ॥ ४६ ॥]

आत्मनो अनादेशे राजवत् कार्यं स्यादिलद्विले वर्जयिला ॥ अप्पा ।
अप्पाणो । अप्पणा । अप्पणो ॥ आत्मा । आत्मानः । आत्मना । आत्मनः ॥

॥ त्रन्ताद्या आत्मवत् ॥ ४७ ॥

ब्रह्माद्याः शब्दा लक्ष्याणुसारेणात्मवत् साधवो भवन्ति ॥ वन्धा वन्धा-

¹ W जलोपो वा. ² W णोणयोरादडमि. ³ Cf. iii., 48. ⁴ This Sútra is only found in DEW.; W adds the forms अन्ता अन्ताणो.

णो ॥ जुवा जुवाणो । अङ्गा अङ्गाणो ॥ ब्रह्मन् । युवन् । अध्वन् । एव-
मादयो लक्ष्याणुसारेणानुगतव्याः ॥

॥ इति वरहचिक्षते प्राक्षतप्रकाशे लिंगविभक्तादेशः
पंचमः परिच्छेदः ॥

¹ ACW आणङ्गा आणङ्गाणो; A om. Sans.; W explains it by
अनङ्गान्; B n.l.

॥ अथ षष्ठः परिच्छेदः ॥

॥ भवादैजंम एवं ॥ २ ॥

सर्वादेस्तरस्य जस एवं भवति ॥ सबे । जे । ते । के । कदरे ॥
सर्वे । ये । ते । के । कतरे ॥

॥ डैः स्त्रिमित्याः ॥ २ ॥

डैः सप्तम्येकवचनस्य सर्वादिपरस्थितस्य स्याने स्त्रिं^१ मि त्य इत्येत
आदेशा भवति ॥ सबस्त्रिं^२ । सबमि । सबत्यं^३ ॥ इत्तरस्त्रिं^४ । इत्तरमि
इत्तरत्यं^५ ॥ सर्वस्त्रिन् । इत्तरस्त्रिन् ॥

॥ इदमेतत्किंयत्तद्यथा इषा वा ॥ ३ ॥

इदं । एतत् । किं । यत् । तत् । इत्येतेभ्यः टा इत्यस्य इणादेशो
भवति वा ॥ इमिणा । एदिणा । किणा । जिणा । तिणा^६ ॥ पबे । इमेण ।
एदेण । केण । जेण । तेण ॥ अनेन । एतेन । केन । येन । तेन ॥

॥ अद्यम शास्त्र ॥ ४ ॥

इदमादिभ्य उत्तरस्य आम एमि इत्ययमादेशो वा भवति ॥
इमेसि इमाणं^७ । एदेसि एदाण । केसि काण । जेसि जाण । तेसि
ताण^८ ॥

॥ अद्यम शास्त्र ॥ ५ ॥

^१ ABW स्त्रि for सं^२ ABW स्त्रि, but all have सबस्त्रिं; Cf. S. 15.
^३ A -त्या. ^४ B -स्त्रि. ^५ A -त्या. ^६ So BD and Hema-ch.; AW कइणा
जइणा तइणा. ^७ A -णा for -ए in these second forms; B -ण. ^८ W
adds स्त्रीलिंगे इयेतानि रूपाणि ॥ इमासि । एदासि । कासि । जासि ।

किं । यत् । तत् । एभ्य उन्नरस्य डसः आस इत्ययमादेशो भवति
वा ॥ कास । कस्स ॥ जास । जस्स ॥ तास । तस्स ॥

॥ इन्द्रः स्थाम ॥ ६ ॥

इकारांतेभ्यः किमादिभ्य उन्नरस्य डसः स्सा से इत्येतावादेशौ
भवतः ॥ किस्सा । कीसे । कीच्छा । कीए । कीच्छ । कीइ ॥ जिस्सा । जीसे ।
जीच्छा । जीए । जीच्छ । जीइ ॥ तिस्सा । तीसे । तीच्छा । तीए । तीच्छ । तीइ ॥

॥ उहिं ॥ ७ ॥

किमादिभ्य उन्नरस्य डेः हिं इत्ययमादेशो भवति वा ॥ कहिं ।
कस्सिं । कम्हि । कत्थ ॥ जहिं । जस्सिं । जम्हि । जत्थ ॥ तहिं । तस्सिं ।
तम्हि । तत्थ ॥

॥ आहे इच्छा काळे ॥ ८ ॥

किंयन्तरझ्नो डेः काले आहे इच्छा इत्यादेशौ वा भवतः ॥ काहे ।
जाहे । ताहे ॥ कइच्छा । जइच्छा । तइच्छा ॥ कहिं इत्यादयोऽपि ॥
कदा । यदा । तदा ॥

॥ न्तो दो इम् ॥ ९ ॥

किंयन्तरझ्नो डसेः न्तो दो इत्येतावादेशौ भवतः ॥ कन्तो । कदो ॥
जन्तो । जदो ॥ तन्तो । तदो ॥

॥ तद शोश्च ॥ १० ॥

तद उन्नरस्य डसेरोकारादेशो भवति वा ॥ तो । तन्तो । तदो ॥

तासिं ॥. ¹ W reads S. 6, डसः स्सासो स्त्रियां ॥ इकारांतेभ्यश्वाकारां-
तेभ्यश्व स्त्रियां किमादिभ्य उन्नरस्य डसः स्सा सो etc., after the ex.
it adds डस्युहणेन डसिडिग्यहणं (Cf. v., 22, var. lect.) Cf. Lass.
Inst., p. 321—3. ² BW कीइ, and similarly जीइ तीइ. ³ B कईच्छा
etc. ⁴ BD तो for न्तो, and similarly in Comm. ⁵ W तद उश्च. ⁶ AW
उकार-. ⁷ A om.; W तउ; for तो cf. S. 20; Hema-ch. also gives it,

॥ उमा मि ॥ ११ ॥

वेति वर्तते । तदो उमा सह से इत्ययमादेशो भवति । पचे यथा-
प्राप्तं ॥ से । तास । तस्य ॥

॥ आमा मि ॥ १२ ॥

तद आमा सह मिं इत्ययमादेशो वा भवति ॥ मि । ताण ॥ तेषां
तासां ॥

॥ किम क ॥ १३ ॥

किंशब्दस्य सुषि परतः क इत्ययमादेशो भवति ॥ को । के । केण ।
केहिं ॥

॥ इदम इम ॥ १४ ॥

सुषि परत इदम इम इत्ययमादेशो भवति ॥ इमो । इमे । इमं ।
इमेण । इमेहिं ॥

॥ स्त्रियमोरदा ॥ १५ ॥

स्त्रियमोः परत इदमो इदादेशो वा भवति ॥ अस्तु । इमस्तु ॥
अस्तिं इमस्तिं ॥

॥ उद्देश च ॥ १६ ॥

इदमो दकारेण सह डेः स्थाने हकारादेशो वा भवति ॥ इह ॥
पचे । अस्ति । इमस्ति । इममि ॥

and it is found in the Setubandha ; see Höfer, Zeitsch., p. 517. ¹ A
om. Sans.; BD add तस्य तस्याः (for से?); W adds स्त्रियामपि से तिस्ता ।
उभयहेण उभयहेण से तत्त्वो. ² Only in DW. ³ So BDE (B ताण);
A स्तिं ताणा; W मि ताण तेमि; Hema-ch. also has मि. ⁴ AB कहिं
⁵ DW add वा; B confuses Sútras 14, 15. ⁶ W समिमोरदा. ⁷ A इद-
मस्तु. ⁸ W अमि(अस्ति in S.16.) ⁹ A इदमस्ति, but not so in S.16. ¹⁰ Added

॥ न त्यः ॥ १७ ॥

इदमः परस्य डेः त्य इत्ययमादेशो न भवति ॥ डेः स्थिमित्या
इति प्राप्ते प्रतिषिध्यते ॥ इह । अस्मिं । इमस्मिं । इमम्हि ॥

॥ नपुंसके स्वमोर्निर्दिमिणमिणमो ॥ १८ ॥

नपुंसकलिंगे इदमः स्वमोः परतः सविभक्तिकस्य इदं इणं इणमो
इत्येते त्रय आदेशा भवन्ति ॥ इदं । इणं । इणमो धणं ॥

॥ एतदः मार्वालं वा ॥ १९ ॥

एतच्छब्दस्य सौ परत ओलं वा भवति ॥ नित्ये प्राप्ते विकल्प्यते ॥
एस । एसो ॥ एषः ॥

॥ त्तो उम्से ॥ २० ॥

एतदः परस्य उम्सेः त्तो इत्ययमादेशो भवति ॥ एंत्तो । एदादो ।
एदादु । एदाहि ॥ एतस्मात् ॥

॥ त्तोत्ययोस्त्तोप ॥ २१ ॥

एतदस्कारस्य त्तोत्ययोः परतो लोपो भवति ॥ एंत्तो । एत्य ॥

॥ तदेतदोः सः सावनपुंसके ॥ २२ ॥

तच्छब्दस्य एतच्छब्दस्य यस्तकारः तस्य सकारादेशो भवति अन-
पुंसके सौ परतः ॥ सो पुरिसो । सा महिला । एस । एसो । एसा ॥ सा-
विति किं ॥ एदे । ते । एदं । तं ॥ अनपुंसक इति किं ॥ तं एदं धणं ॥

॥ अदमो दो मूः ॥ २३ ॥

अदसो इकारस्य सुपि परतो मु इत्ययमादेशो भवति ॥ अमू

from DW. ^१A इणमं. ^२A एसा (?); W has as an ex. एदो एदं = एतत्. ^३DW त्तो. ^४BD (not W) एतो. ^५DW त्तो-. ^६D एतो; for these cf. Lass., p. 129. ^७सावितिकिं and its examples not in A. ^८A मूः; B मूः. ^९AB मूः.

पुरिसो । अमू महिला । ^१अमूओ पुरिसा । अमूओ महिलाओ । ^३अमुं वणं । अमूदं वणादं ॥

॥ एवं स्त्री ॥ २५ ॥

अदसो दकारस्य सौ परतो हकारादेशो भवति ॥ अहुं पुरिसो ।
अहुं महिला । अहुं वणं ॥ हादेशो यमोत्तात्वविंदून् चिष्पि लिंगेषु
परलाद्वाधते ॥

॥ पदस्य ॥ २६ ॥

अधिकारो इयं । आशब्दविधानात् । यदित ऊर्जमनुक्रमिष्यामः
पदस्य तद्वतीत्येवं वेदितव्यं । तच्च तत्रैवोदाहरिष्यामः ॥

॥ अप्यन्तरं तुम्चं ॥ २६ ॥

सावित्र्येव । युभदः पदस्य सौ परतः तं तुमं इत्येतावादेशौ भवतः ॥
तं आगदो । तुमं आगदो ॥

॥ तुम्चामि ॥ २७ ॥

युभदः पदस्य अमि परतः तुं इत्यादेशो वा भवति । तुमंच^८ ॥ तुं
पेक्षामि । तुमं पेक्षामि ॥

॥ तुम्चो तुम्से नामि ॥ २८ ॥

^१ So DE ; A om. ; B अमूणो ; W अमूउ. ^२ W अमूउ. ^३ B अमू.

⁴ Cf. Lass. Inst., p. 327. ^५ B अहुं throughout. ^६ DE युभदस्तुं तुवं and
similarly in Comm.

^७ ABC नंचामि; DE तंचामि; W (and the
Prákr. Sanjív.) तुंचामि ;—if नं be correct, it must be the enclitic
form (Cf. Lass. Inst., p. 328) but it is probably a mistake for तुं in

copying from a MS. in the Bengálí character. ^८ W तं तुमंच ; DE
seem to give तुमंच as a new Sútra, and add to this in its Comm.

चकारात् तुं तुवंच. ^९ MSS. द्वा here : in the following Sútras D

युश्मदः पदस्य जसि परतः तुज्ञे तुम्हे इत्येतावादेशौ भवतः ॥
तुज्ञे आगदा । तुम्हे आगदा ॥

॥ वोच ग्रभि ॥ ०६ ॥

शसि युश्मदः पदस्य वो इत्यादेशो भवति । चकारात् तुज्ञे
तुम्हे च ॥ वो पेक्खामि ॥ तुज्ञे तुम्हे पेक्खामि ॥

॥ टाङ्गीस्तद न तमण तमे ॥ ३ ॥

युश्मदुन्तरयोः टा डिं इत्येतयोः तद तए तुमए तुमे इत्येत आ-
देशा भवंति ॥ टा ॥ तद तए तुमए तुमे कञ्च ॥ डिं ॥ तद तए तुमए
तुमे ठिञ्च ॥

॥ डसि तुमो तुह तुज्ञ तुम्ह तुमा ॥ ३१ ॥

युश्मदः पदस्य डसि तुमो तुह तुज्ञ तुम्ह तुमा इत्येत आदेशा
भवंति ॥ तुमो पदं । तुह तुज्ञ तुम्ह तुमा पदं ॥

॥ आडिं च ते दे ॥ ३२ ॥

आडिं छतीयैकवच्ने चकाराद् डसि च परतो युश्मदः पदस्य ते दे
इत्येतावादेशौ भवतः ॥ ते कञ्च । दे कञ्च ॥ ते धण । दे धण ॥

॥ तुमाद च ॥ ३३ ॥

आडिं युश्मदः पदस्य तुमाद इत्यथमादेशो भवति ॥ तुमाद कञ्च ॥

॥ तुज्ञेहिं तुम्हेच्चि तम्हेच्चि भिभि ॥ ३४ ॥

भिभि परतो युश्मदः पदस्य तुज्ञेहिं तुम्हेहिं तम्हेहिं इत्येत आ-
देशा भवंति ॥ तुज्ञेहिं तुम्हेहिं तम्हेहिं कञ्च ॥

generally has न्ह, the other MSS. ज्ञ (Cf. iii., 8); W generally writes ज्ञ्य for ज्ञ. ¹ तुम्ह plain in CEW; AB not clear, except in one ex.; D reads तुम्ह, corrected in the margin to तुम्ह; only D has तुम्ह, the others तुज्ञ. ² W adds चकारात् डसि च. ³ So MSS. plainly; D as

॥ यस्मौ अस्ता तदन्तो तुमादो तुमादु तुमाहि ॥ ३५ ॥

उस्मौ परतो युभदः पदस्य तन्तो तदन्तो तुमादो तुमादु तुमाहि
इत्येत आदेशा भवन्ति ॥ तन्तो आगदो । तदन्तो तुमादो तुमादु
तुमाहि आगदो ॥ लदागतः ॥

॥ तुम्हाहिन्तो तुम्हासुंतो भ्यसि ॥ ३६ ॥

युभदः पदस्य पञ्चमीबङ्गवचने भ्यसि तुम्हाहिन्तो तुम्हासुंतो इत्ये-
तावादेशौ भवतः ॥ तुम्हाहिन्तो तुम्हासुंतो आगदो ॥

॥ वो भे तुज्ञाणं तुम्हाणमामि ॥ ३७ ॥

आमि परतो युभदः पदस्य वो भे तुज्ञाणं तुम्हाणं इत्येत आदे-
शा भवन्ति ॥ वो धणं । भे धणं । तुज्ञाणं तुम्हाणं धणं ॥

॥ उमा सुमस्यि ॥ ३८ ॥

युभदः पदस्य डौ परतः तुममि इत्यादेशो भवति ॥ तुममि
ठिअं ॥ पूर्वोक्ताश्च तदप्रभृतयश्वलारो इयादेशा भवन्ति ॥

॥ तुज्ञेसु तुम्हस सर्पि ॥ ३९ ॥

युभदः पदस्य सप्तमीबङ्गवचने तुज्ञेसु तुम्हेसु इत्येतावादेशौ
भवतः ॥ तुज्ञेसु ठिअं । तुम्हेसु ठिअं ॥

॥ अम्भदो भम्हम्हम्हच सो ॥ ४० ॥

अस्मदः पदस्य सौ परतो हं अहं अहअं इत्येत आदेशा भवन्ति ॥
हं अहं अहअं करेमि ॥

before, तुम्हेहिं, corrected in the margin; only D न्ह for न्हू in the second form. ¹BD ततो तदतो, but B not so originally. ²AW -हयः as a compound; Cf. S. 48. ³So BDE; A has वो भे तुज्ञाणं तुम्हाणं आमि; W वो ते तुज्ञाणं तुम्हाणमामि; and similarly in the Comm. of each. ⁴पूर्व—भवन्ति not in A; Cf. S. 30. ⁵So BDW (and

॥ अहमिरभय ॥ ४१ ॥

अमि परतोऽस्मदः पदस्य अहमि इत्ययमादेशो भवति । सौ च ॥
अहमि पेक्ख । अहमि करेमि ॥ मां प्रेचस्त् । अहं करोमि ॥

॥ मं मम ॥ ४२ ॥

अमीति वर्तते । अस्मदः पदस्य अमि परतो मं मम इत्येतावादेशौ
भवतः ॥ मं ममं पेक्ख ॥

॥ अन्हे जश्शमी ॥ ४३ ॥

अस्मदः पदस्य जश्शमोः परतः अन्हे इत्ययमादेशो भवति ॥ अन्हे
आगदा । अन्हे पेक्ख ॥

॥ एो॑ शमि ॥ ४४ ॥

अस्मदः पदस्य शमि परतो एो इत्ययमादेशो भवति ॥ एो पेक्ख ॥
अस्मान् प्रेचस्त् ॥

॥ आडि मे ममाद ॥ ४५ ॥

अस्मदः पदस्य आडि परतो मे ममाद इत्येतावादेशौ भवतः ॥
मे कञ्च । ममाद कञ्च ॥

॥ डौच मद् मण ॥ ४६ ॥

अस्मदः पदस्य डौ परतो मद् मण इत्येतावादेशौ भवतः । चका-
रात्तृतीयैकवचनेच ॥ मद् मण ठिञ्च । मद् मण कञ्च ॥

॥ अस्त्वेति लिपिः ॥ ४७ ॥

probably C); A तुम्बेसु तुम्बेसु as in S. 37; A has तुमेसु in ex. ¹ A
अहमि in Sút. and ex.; W reads the Sút. अहमि चामि. ² A leaf
(Sútras 43—58) is here lost in A (Cf. Lass. Inst., p. 330); C has the
missing Sútras, but often corrupt. ³ BCDE ए; W एो; Hema-ch.
gives as his Sút. अन्हे अन्हो अन्ह ए शसा. ⁴ B टाविभक्तौ.

अस्मदः पदस्य भिसि अन्वेहिं इत्ययमादेशो भवति ॥ अन्वेहिं कञ्च ॥

॥ मन्त्रो मदन्त्रो ममादो ममादु ममादि लभी ॥ ४८ ॥

अस्मदः पदस्य उसौ परत एत आदेशा भवन्ति ॥ मन्त्रो गदो ।
मदन्त्रो ममादो ममादु ममादि गदो ॥

॥ अन्वाहिंतो अन्वासंतो भ्यमि ॥ ४९ ॥

अस्मदः पदस्य भ्यमि परत अन्वाहिंतो अन्वासुंतो इत्येतावादेशौ
भवतः ॥ अन्वाहिंतो अन्वासुंतो गदो ॥

॥ मै भम मह मज्जा उमि ॥ ५० ॥

अस्मदः पदस्य उसि परत एत आदेशा भवन्ति ॥ मे धणं । मम मह
मज्ज्ञ धणं ॥

॥ मज्जा णो अस्त्र अन्वाणमन्वे आमि ॥ ५१ ॥

अस्मदः पदस्य आमि परत एत आदेशा भवन्ति ॥ मंज्ज्ञ णो अन्व
अन्वाणं अन्वे धणं ॥ अस्माकं धनं ॥

॥ भममि उरी ॥ ५२ ॥

अस्मदः पदस्य डौ परतो भममि इत्यादेशो भवति ॥ भममि
ठिच्रं ॥ पूर्वोक्तौ मद मए इत्येतौचं ॥

॥ अन्वेस्त्र सुपि ॥ ५३ ॥

अस्मदः पदस्य सप्तमीबङ्गवच्चने सुपि परतः अन्वेसु इत्ययमादेशो
भवति ॥ अन्वेसु ठिच्रं ॥

¹ B ममन्त्रो. ² B om.; Sútras 48, 49 desunt in C. ³ B अन्वेहिंतो
अन्वेसुंतो. ⁴ W मज्जाणो. ⁵ BC om. अन्वे; the Prák. Sanj. om. मज्ज्ञ
and varies between णो and णे. ⁶ BC मज्ज्ञणो (in one word); W मज्ज्ञ-
णो; E has no Comm.; only D मज्ज्ञ धणं णो धणं, which Hema-ch.
confirms. ⁷ पूर्व—तौच added from B; Cf. S. 46. ⁸ D अन्वेसुं.

॥ द्वे दर्शे ॥ ५४ ॥

पदस्थेति निष्टन्नं । सुपीति वर्तते ॥ द्विशब्दस्य दो इत्यादेशो
भवति सुपि परतः ॥ दोहिं । दोसु^१ ॥ द्वाभ्यां । द्वयोः ॥

॥ त्रेस्तिः ॥ ५५ ॥

त्रिशब्दस्य सुपि परतः ति इत्यादेशो भवति ॥ तीहिं^३ । तीसु^४ ॥ त्रि-
भिः । त्रिषु ॥

॥ तिष्णि जश्शम्भ्यां ॥ ५६ ॥

त्रिशब्दस्य जश्शम्भ्यां सह तिष्णि इत्यादेशो भवति ॥ तिष्णि आग-
दा । तिष्णि पेक्ख ॥ त्रय आगताः । त्रीन्प्रेचस्य ॥

॥ द्वेदुवै दोणि वा ॥ ५७ ॥

द्विशब्दस्य जश्शम्भ्यां सह दुवे दोणि इत्येतावादेशौ भवतः ॥ दुवे
कुण्ठति । दोणि कुण्ठति ॥ पचे दो कुण्ठति ॥ द्वौ कुरुतः ॥ दुवे पेक्ख ।
दोणि पेक्ख । पचे दो पेक्ख ॥ द्वौ प्रेचस्य ॥

॥ चतुरश्चन्नारो चन्नारि ॥ ५८ ॥

चतुर्शब्दस्य जश्शम्भ्यां सह चन्नारो चन्नारि इत्येतावादेशौ
भवतः ॥ चन्नारो चन्नारि पुरिषा कुण्ठति । चन्नारो चन्नारि पुरि-
षे पेक्ख ॥

॥ एषामामो एहं ॥ ५९ ॥

^१D दोसुं. ^२W (and the Prákr. Sanj.) त्रेस्ती. ^३So W; the other
MSS. ति-. ^४So CW; the others तिसु (D -सुं). The Prák. Sanj.,
Sanksh. Sára, and Hema-ch. all have *i*; Cf. Lass., Inst., p. 102. ^५B
तिस्त (sic); C तिणा; D तिष्णि; E तिस्ति (sic); W तिष्णि; Cf. Lass.,
p. 319. ^६A recommences here; cf. p. 55, note 2. ^७W adds भिसा-
दौ रेफतकारयोर्लोपः । तेन चजहिं etc. ^८A ह्ल throughout.

एषां दिविचतुः शब्दानामामः स्याने एहं इत्ययमादेशो भवति ॥
दोएहं धणं । तिएहं धणं । चतुएहं धणं ॥

॥ शेषो इदंतवत् ॥ ६० ॥

शेषः सुविधिरदंतवद्विवति । अकारांताद् भिसो हिं इत्ययमादेश
उक्त इकारोकारांतादपि भवति । अग्गीहिं वाजहिं । एवं मालाहिं
एईहिं वह्नहिं । अग्गिस्तु वाउस्तु । अग्गीदो । वाजदो । अग्गीदु ।
वाजदु । एवं दोहिं तीहिं चजहिं ॥

॥ न डिङ्ग्योरेदाती ॥ ६१ ॥

इकारोकारांतानां डिङ्ग्योरदंतवद् एकाराकारौ न भवतः ॥
अग्गिमि वाउमि । अग्गीदो वाजदो । अग्गीदु वाजदु । अग्गीहि
वाजहिं ॥

॥ ए भ्यमि ॥ ६२ ॥

नेत्यनुवर्तते । भ्यमि परत इकारोकारांतयोरदंतवदेत्य न भवति ॥
अग्गीहिंतो वाजहिंतो ॥ अग्गीसुंतो । वाजसुंतो ॥

॥ दिवचनस्य बज्जवचनं ॥ ६३ ॥

सर्वासां विभक्तीनां सुपां तिङ्गांच दिवचनस्य बज्जवचनं प्रयोक्तव्यं ॥

¹ ACDE चतुएहं; W चउएहं; B om. and confuses the Comm. of SS.

59,60. ² So D; A शेषेषु विधि- ³ W तीहिं; the rest तिहिं; Cf. note 4;
p. 57; mox W चजहिं; A चदुहिं; BDE चउहिं; the other Gram. have
ū. ⁴ A इकारांतात्; B -तानां; W इकाराच्यांतानां. ⁵ Cf. v. 6, 9. ⁶ W
added च to the Sút., and, therefore, adds erroneously here चकाराद्

भिसि च. ⁷ The MSS. have अग्गीहिं, etc., the anusw. being optionally
added or not by S.iv., 16. ⁸ ACDE (and the Prák. Sanj.) ए; BW आ;
and similarly in the comm.; Cf. v. 12, and Lass., p. 310.

वृक्षौ । वच्छा ॥ वृक्षाभ्यां । वच्छेहिं । वच्छाहिंतो ॥ वृक्षयोः । वच्छा-
ण । वच्छेसु ॥

तिङ्गो यथा ॥ तिष्ठतः । चिट्ठन्ति ॥

॥ चतुर्थ्याः षष्ठी ॥ ६४ ॥

चतुर्थीविभक्तेः स्थाने षष्ठीविभक्तिर्भवति ॥ वच्छणस्तदेहि । वच्छ-
णाण देहि ॥ ब्राह्मणाय देहि । ब्राह्मणेभ्यो देहि ॥

॥ इति वररुचिक्ते प्राकृतप्रकाशे सर्वनाम
परिच्छेदः षष्ठः ॥

¹A चतुर्थी. ²A वंभण-; D वभ- (but corrected in marg.).

॥ अथ सप्तमः परिच्छेदः ॥

॥ तनिपोरिदेतौ ॥ १ ॥

त तिप्‌दत्येतयोरेकैकस्य स्थाने इत्‌एत्‌दत्येतावादेशौ भवतः ॥
पठद्‌पठए । सहद्‌सहए ॥ पठति पठते । सहति सहते ॥

॥ आसिपोः मि मे ॥ २ ॥

आस्‌सिप्‌दत्येतयोरेकैकस्य स्थाने सि से दत्येतावादेशौ भवतः ॥ पठ-
सि पठमे । सहसि सहसे ॥

॥ इटमिपोर्मिः ॥ ३ ॥

इट्‌मिप्‌दत्येतयोः स्थाने मिर्भवति ॥ पठामि । हसामि । सहामि ॥

॥ न्तिस्त्यामोभुमा वज्जपु ॥ ४ ॥

वज्जषु वर्तमानानां तिडां स्थाने न्ति ह दत्या मो मु म दत्येत आ-
देशा भवंति ॥ प्रथमपुरुषस्य । रमंति^९ । पठंति । हसंति ॥ मध्यमस्य ॥
रमह । पठह । हसह । पढित्या^{१०} ॥ उच्चमस्य^{११} ॥ पठामो । पठमु । पठम ॥

^१ BD ते. ^२ The MSS. often read पठ; cf. ii., 24. ^३ So MSS.; it is reversed in the comm. of S. 5. ^४ एकै- not in A. ^५ A मि. ^६ A पठमि, etc. ^७ AW ति in Sút. and comm. ^८ ABD दत्या आमो; W दत्य आमो; Hema-ch. and the Prákrita Sanj. have दत्या and मो, which seems better; cf. S. 7; E has no comm. ^९ The anusw. in these ex. erased in A; W seems to have रमन्ति, etc. ^{१०} ADE पढित्या; B पढीत्या; W पढित्य; cf. Lass., p. 336, and *infra*. Sút. 17. ^{११} E पठमो; cf. S. 31.

॥ अत ए मे ॥ ५ ॥

नित्यार्थं वचनं यतो विशेषणं । ततिपोः सिप्यासोर् ए से इत्यादेशवत् एव परौ भवतः । नान्यस्मात् ॥ ततिपोः । रमए पठए ॥
सिप्यासोः । रमसे पठसे ॥ अत इति किं । होइ । भवति ॥

॥ अस्तेलोपिः ॥ ६ ॥

अस्तेद्धातोः थास्तिपोरादेशयोः परतो लोपो भवति ॥ सुन्तो सि ।
पुरिसो सि ॥ सुप्तो इसि । पुरुषो इसि ॥

॥ सिमोमुमानामधोहस्य ॥ ७ ॥

सिमोमुमानामस्तेः परेषामधो हकारः प्रयोक्तव्यः । अस्तेश्व
लोपः ॥ गञ्चो न्हि । गञ्च न्हो । गञ्च स्ङ्ज । गञ्च न्ह ॥ गतो इसि ।
गताः स्तः ॥

॥ यक ईश्वरद्वज्ञा ॥ ८ ॥

यकः स्थाने ईश्वर द्वज इत्यादेशौ भवतः ॥ पढीश्वर पठिज्जद ।
सहीश्वर सहिज्जद ॥ पयते । सह्यते ॥

॥ नांत्यदिले ॥ ९ ॥

धातोरंत्यदिले सति यक ईश्वर द्वज इत्यादेशौ न भवतः ॥ हस्तद ।
गम्भद ॥ गम्भते । हस्तते ॥ गमादीनां विकल्पेन द्विलविधानात् । द्विल-

¹नित्य—भवतः from BD; A is obscure here; cf. SS. 1, 2, and Lass. Inst., p. 336; B has यावत् for यतो, and both have तेतिपोः, as in S. 1. ²A अस्तेलोपिः. ³E परयोः; A अस्तेद्धातोः परतः थास्ति-पोलोपिः. ⁴A सुणो. ⁵A om. मु in Sút. and comm. ⁶W मध्ये in Sút. and comm.; B n.l. ⁷A gives the plur. ex. गञ्चा ह्ना गञ्चो ह्ना; B has गञ्चो throughout; W adds *samyogapúrvo hraswah*; Cf. iv., 1, note. ⁸Cf. viii., 58; A merely quotes the Sút.; the rest is given

विधान उक्तावादेशौ न भवतः । द्विलाविधाने तु भवत एव ॥ गमी-
अद् । गमिष्यद् ॥

॥ न्तमाणो शृण्वशानचोः ॥ १० ॥

शृण्व शानच् इत्येतयोरेकैकस्य न माण इत्येतावादेशौ भवतः ॥
पठन्तो । पठमाणो । हसंतो । हसमाणो ॥

॥ ईच्च स्त्रियां ॥ ११ ॥

स्त्रियां वर्तमानयोः शृण्वशानचोरीकारादेशौ भवति । न्तमाणो
च ॥ हसर्दै । हसंती । हसमाणा ॥ वेवर्दै । वेवंती । वेवमाणा ॥

॥ धातोभविष्यति हिं ॥ १२ ॥

भविष्यति काले धातोः परो हिशब्दः प्रयोक्तव्यः ॥ होहिद् ।
हसिंहिद् ॥ होहिंति । हसिहिंति ॥ भविष्यति । हसिष्यति । भविष्यति ।
हसिष्यन्ति ॥

॥ नुस्त्रियं स्त्रा हात्ते ॥ १३ ॥

भविष्यत्युत्तमे स्त्रा हा इत्येतौ प्रयोक्तव्यौ । चकाराद् हिश्च ॥ हो-
स्त्रामि । होहामि । होहिमि । होस्त्रामो । होहामो । होहिमो ।
इत्यादि ॥ भविष्यामि । भविष्यामः ॥

॥ निता वा ॥ १४ ॥

भविष्यत्युत्तमे मिना सह धातोः परः संशब्दः प्रयोक्तव्यो वा ॥
होस्त्रं । पते होस्त्रामि । होहामि । होहिमि ॥

is given from BD ; W absurdly makes a new Sútra of it, besides having it in Sect. viii. ¹ DE त for न्त throughout. ² The MSS. vary between सह and हस. ³ DW ईच्च ; A इत् ; B इच्च ; all have ई in the ex. ⁴ AD हि. ⁵ A होहीद् हसिहोद्. ⁶ BDW add the pl. forms in म and मु, होस्त्रामु etc. ⁷ W मिपा. ⁸ D adds हसिस्त्रं etc.

[॥ मोमर्महिस्साहित्यः ॥ १५ ॥

भविष्यति काल उत्तमे वज्रवचनादेशस्य मो मुम इत्येतैः सह हि-
स्सा हित्या इत्येतावादेशौ वा भवतः ॥ होहिस्सा होहित्या । हसिहिस्सा
हसिहित्या ॥ भविष्यामः । हसिष्यामः ॥ पचे । होहिमो । होस्सामो ।
होहामो । हसिहिमो । हसिहामो । हसिहामो । एवं मुमयोरपि ।
इत्यादि ॥

[॥ कृदाश्रुवचिगमिरुदिवृग्निर्विद्वपामां कालं दाहं मोच्छ च ।
च्छं गच्छं रीच्छं दच्छं वेच्छं ॥ १६ ॥]

भविष्यति काल उत्तमैकवचने कृत्रादीनां स्थाने यथासंख्यं काहं
प्रभृतय आदेशा भवति ॥ काहं करिष्यामि । दाहं दास्यामि । सोच्छं
ओष्यामि । वोच्छं वच्यामि । गच्छं गमिष्यामि । रोच्छं रोदिष्यामि ।
दच्छं द्रच्यामि । वेच्छं वेत्यामि इत्यादि ॥

[॥ अवादीनां चिक्षयनुस्वार वज हिलोपश्च वा ॥ १७ ॥

श्रु इत्येवमादीनां प्रथममध्यमोत्तमेषु चिक्षपि पुरुषेषु परतो
भविष्यति काले मोच्छं इत्यादय आदेशा भवति । अनुस्वारं विहाय ।
हिलोपश्च वा ॥

सोच्छिद् मोच्छिहिद् । ओष्यति ॥ सोच्छिंति । सोच्छिहिंति । ओ-
ष्यति ॥ सोच्छिमि सोच्छिहिमि । ओष्यमि ॥ सोच्छित्या । सोच्छिहि-
त्या । ओष्यथ ॥ सोच्छिमि । सोच्छिहिमि । ओष्यामि ॥ सोच्छिमो ।

¹ Sútras 15—22 are only found in BDEW ; for Sút. 15, Cf. Lass. Inst., p. 353. ² BW om. ³ B होहिस्सामो (?) ⁴ DW om. ⁵ B gives these in full. ⁶ Cf. Lass. p. 351 for this Sút. ⁷ B सोत्यं वोत्यं ; the other MSS. prefer छ. ⁸ So W ; BDE रुच्छं. ⁹ W adds रुपयहणा-
दन्यत्रापि । यथा मोछं पेक्षं । मोच्यामि प्रेच्यामि. ¹⁰ W om. अपि ; for Sut., cf. Lass., p. 353. ¹¹ So BW ; DE -त्ट in both ex. ; cf. vii., 4.

सोच्छिहिमो । सोच्छिमु । सोच्छिहिमु । सोच्छिम । सोच्छिहिम ।
सोच्छिसामो । सोच्छिसाम् । सोच्छिसाम^१ ॥ श्रोव्यामः ॥ एवं वोच्छा-
दिरपि ॥

॥ उसुम् विधादिष्वेकमिन् ॥ १८ ॥

विधादिष्वेकस्मिन्नुत्पन्नस्य प्रत्ययस्य यथासंखं उ सु मु इत्येत आ-
देशा भवंति ॥ हसउ । हससु । हसम् ॥ हसतु । हस । हसानि ॥

॥ नुहमो वज्जपु ॥ १९ ॥

विधादिषु वज्जषूत्पन्नस्य प्रत्ययस्य यथासंखं न्तु ह मो इत्येत
आदेशा भवंति ॥ हसंतु । हसह । हसामो ॥

॥ वर्तमानभविष्यदनद्यतनयोर्ज्ञज्ञा वा ॥ २० ॥

वर्तमाने भविष्यदनद्यतने विधादिषु चोत्पन्नस्य प्रत्ययस्य ज्ञ ज्ञा
इत्येतावादेशी वा भवतः । पचे यथाप्राप्तं । वर्तमाने तावत् । होज्ज
होज्जा । हसेज्ज हसेज्जा । पचे होइ हसइ^{१०} ॥ भविष्यदनद्यतने । होज्ज
होज्जा । पचे होहिइ इत्यादि ॥ विधादिष्वेवं ॥

^१ W adds सोक्षिहामो -मु -म सोक्षिसाम सोक्षिहित्या वोक्षिहिसाम ;
the Comm. in B is corrupt, but seems = W ; both further add *vochha* at full length. ^२ W उहिसु. ^३ E adds चिष्वनुर्वर्तते. ^४ DE add वेक्षउ-
-सु -मु ; W's ex. are होउ हसउ । होहि हसहि । होसु हससु, the last two = भवानि हसानि. It then adds आदिग्रहणादामंत्रणादयो-

ग्राज्ञाः ; B adds a very long Comm. applying these forms at full length to the potent. 1st and 3rd pret., 1st fut. and bened. ^५ W तु-
^६ W हसतु ^७ W हसमो. ^८ Only W has -तनयोश्च ज्ञ- ; E has throughout
out *adya* for *anadya* ; Cf. Lass. pp. 357, 358. ^९ W adds चकारात्
here. ^{१०} BW add एवं पुरुषचये १पि एकवचनवज्जवचनरूपाणि वोद्ध-
व्यानि which Hema-ch. also seems to allow. ^{११} So E ; D om. ; BW

[॥ मध्येन्द्र ॥ २१ ॥]

वर्तमानभविष्यदनयतनयोर्विष्यादिषु च धातुप्रत्यययोर्मध्ये ज्ञा
ज्ञा इत्येतावादेशौ वा भवतः ॥ वर्तमाने । होज्जद् होज्जाद् । पक्षे
यथाप्राप्तं । विष्यादिषु । होज्जञ्ज होज्जाञ्ज । भवेदित्यादि५ ॥

[॥ नानेकाच्च ॥ २२ ॥]

वर्तमानभविष्यदनयतनयोर्विष्यादिषु चानेकाचो धातोः प्रत्यये
परे मध्ये ज्ञ ज्ञा इत्येतावादेशौ न भवतः किंलंत एव भवतः ॥ हसद्
तुवरद् ॥ अंते यथा हसेज्ज हसेज्जा तुवरेज्ज तुवरेज्जा । एवमन्ये
इष्युदाहर्तव्याः ॥

[॥ ईच्च भूते ॥ २३ ॥]

add as ex. होज्ज होज्जा । करेज्ज करेज्जा with the following Sans.
expl. भवेत् कुर्यात् कुर्वीत भवतु भवतात् करोतु कुरुतात् अभवत्
अकरोत् अकुरुत वभूत चकार चक्रे इत्यादि ।; Hema-ch. in his
corresponding Sút. agrees with DE, but adds *anye tu anyásám api-*
chchhanti ; *hojja, bharati, bhavet, bhavatu, abhavat, abhút, babhúva,*
*bhúyát bhavitá bhavishyati abhavishyadvá ityarthah.*¹ DE मध्यमे च.

² E gives ex. without Comm. ³ Only W adds भविष्यति होज्जद्-इ.

⁴ DE om. ⁵ W भवतु ; B adds भवेत् भवतु etc., as in S. 20. ⁶ D (not
E) om. this Sút., and much of Comm., but it is supplied in margin.

⁷ D हसिज्ज ; E has *i* for *e* in all. ⁸ D तुवरिज्ज . ⁹ BW om. and add
पठेज्ज-ज्जा । करेज्ज-ज्जा । ¹⁰ ADE इअं ; B ईअं ; W has three Sútras
ईअ भूते ॥ भूते वर्तमानाद्वातोः प्रत्ययस्य ईअ आदेशः स्यात् ॥ आ-
सीअ । गेहीअ । हसीअ । पढीअ ॥ आमीत् । अगहीत् । अहसत् । अप-
ठत् । इत्यादि । पुरुषत्रयरूपाणि एकवचनबङ्गवचनरूपाणि च बोद्ध-
व्यानि ; then follow एकाचो हीअ ॥ (S. 24) and इअं भूते ॥ भूते

भूते काले धातोः प्रत्ययस्य ईच्च इत्ययमादेशो भवति ॥ झवीच्च
हसीच्च ॥ अभवत् । अहसत् ॥

॥ अस्मिन्दौ लोक्य ॥ ४५ ॥

भूते काल एकाचो धातोः प्रत्ययस्य हीच्च इत्ययमादेशो भवति ॥
होहीच्च ॥ अभूत् ॥

॥ अस्मिन्दौ मिः ॥ ४५ ॥

अस्तेर्भूते काल एकस्मिन्नर्थे आसि इति निपात्यते ॥ आसि राआ ।
आसि वह्न ॥ आसीद्राजा । आसीदधूः ॥

॥ यित्र रादादेरत आन ॥ २६ ॥

णिच्च प्रत्ययस्य एकारादेशो भवति । धातोरादेरकारस्य च आलं
भवति ॥ कारेइ । हासेइ । पाढेइ ॥ कारयति । हासयति । पाठयति ॥

॥ आनित ॥ २७ ॥

णिच्च आवे इत्ययमादेशो भवति । चकारात् पूर्वक्तिंच ॥ करावेइ ।

काले धातोः प्रत्ययस्य इच्च इत्यादेशः । भासिच्च हसिच्च पठिच्च । भा-
सितं हसितं पठितं (W in fact gives the var. readings of one Sút. as
two) ; the copyists add anusw. wrongly, as if the rule applied to the
past participle (for which *vide* S. 32), Cf. Lass., p. 354 ; Hema-ch.,
the Pr. Sanj., and the Sanksh. Sára read ईच्च. The Pr. Sanj. adds
in Comm., *sarveshu purusheshu sarveshu vachaneshu*, and expl. *bhūta*
by लुड्ड-लड्ड and लिट्.¹ ADE भविच्च हसिच्च ; B झवीच्च (cf. viii., 1)
करीच्च हसीच्च । ; none give Sans. expl. ; the Pr. Sanj. झवीच्च.² A
हिच्च in Sút., but हीच्च in Comm. ; BDE हीच्च ; W (and the Pr. Sanj.)
होच्च ; Cf. Lass., p. 354.³ W adds काहीच्च एदाहीच्च । चकार-
अदात्.⁴ Only in W ; W then adds a new Sút., ख्यप्-कारे हीच्च ;
see App.⁵ A only आसी. ⁶ W एलं. ⁷ B कारा- ; all the ex. in W have *a*.

हसावेद् । पठावेद् । कारावेद् इत्यादि ॥

॥ आविष्टा कारावेद् इत्यादि ॥ २१ ॥

एतच्च आविरादेशो भवति वा कृप्रत्यये परतो भावकर्मणोऽस्मि ॥
कराविच्चं हसाविच्चं पठाविच्चं । कारिच्चं हासिच्चं पाठिच्चं ॥ भावकर्मणोऽस्मि
कराविच्चद् । हसाविच्चद् । पठाविच्चद् । कारिच्चद् । हासिच्चद् ।
पाठिच्चद् ॥ कारितं । हासितं । पाठितं । कार्यते । हास्यते । पायते ॥

॥ नैदावे ॥ २१ ॥

कृभावकर्मसु णिच्चप्रत्ययस्य एतच्चावे इत्येतावादेशौ न भवतः ॥
कारिच्चं । कराविच्चं । कारिच्चद् । कराविच्चद् ॥

॥ अत आ मिषि ग्रा ॥ २२ ॥

अकारांताद्वातोर् मिषि परत आकारादेशो भवति वा ॥ हसा-
मि । हसमि ॥

॥ इच्च बज्जपु ॥ २२ ॥

मिषो बज्जपु परतो इत इकारादेशो भवति । चकारादाकारस्मि ॥
हसिमो । हसामो । हसिमु । हसामु ॥

॥ के ॥ २२ ॥

कृप्रत्यये परतो इत इर्भवति ॥ हसिच्चं । पाठिच्चं ॥

॥ एच्च क्लातमन्तर्यामी उत्तर्यामी ॥ २३ ॥

क्ला तुमुन् तत्य इत्येतेषु भविष्यति काले च अत एत्वं भवति । चका-

^१ B पटे- । ^२ BD om. । ^३ W का-, and similarly & in all the ex. । ^४ This Sút. not in AC; B has it, but corrupt; W reads it एनावे; DE as above (E adds कृभाव- in Sút.); the MSS. agree in Comm.; Cf. Lass., pp. 360, 363. । ^५ EW काराविच्चं but कराविच्चद्. । ^६ BW add the forms of पठ and हस. । ^७ AD आच्. । ^८ BW add हसिम हसाम. । ^९ BW एच्च.

रादित्य ॥ हसेऊण हसिऊण^१ । हसेउं हसिउं । हसेअब्वं हसिअब्वं ।
हसेहिद् हसिहिद् ॥

॥ लोकान् गुरु वा ॥ ३४

लकारादेशे परतोऽत एवं भवति वा ॥ हसइ हसइ । पठेद्
पठद् । हसेंति हसंति । हसेउ हसउ ॥

इति वररुचिकृते प्राकृतप्रकाशे तिङ्ग्विधिर्नाम
सप्तमः परिच्छेदः ॥

^१ AB -ऊण ; Cf. iv., 24. ^२ W हसेब्वं हसिब्वं.

॥ अथाष्टमः परिच्छेदः ॥

॥ भुवो होङ्गवी ॥ ७ ॥

भू सन्तायां । एतस्य धातोर्हे झव इत्येतावादेशो भवतः ॥ होइ
झवद् । होंति झवंति ॥

॥ के झः ॥ २ ॥

भुवः कप्रत्यये परतो झ इत्यादेशो भवति ॥ झञ्चं ॥

॥ प्रादेभवः ॥ ३ ॥

प्रादेरुच्चरस्य भुवो भव इत्ययमादेशो भवति ॥ पभवद् । उच्चवद् ।
संभवद् । परिभवद् ॥

॥ त्वरसुवरः ॥ ४ ॥

त्रिलरा संभमे । अस्य धातोल्लवर इत्ययमादेशो भवति ॥ तुवरद् ॥

॥ के तुरः ॥ ५ ॥

कप्रत्यये तुर इत्ययमादेशो भवति ॥ तुरिञ्चं ॥

॥ घुणो घोङ्गः ॥ ६ ॥

घुणघूर्णं भमणे । अस्य धातोर्धाल इत्ययमादेशो भवति ॥ घोलद् ॥

॥ नुदो लोणः ॥ ७ ॥

¹ BW add several more ex. ; B corrupt; W होहिद् होउ etc. ² A झ
BD झः; W झः; the Pr. Sanj. झः. ³ BD ह्लञ्चं. ⁴ A घोणो; D घूर्णे.
⁵ A घुण कर्ण. ⁶ D for this नुदो लोणः ॥ नुद प्रेरणे अस्य धातोल्लाण
इत्यादेशो भवति । लोणद् पञ्चोणद्; E नुदेर्लोणः with ex. लोणद्

एुद् प्रेरणे । अस्य धातोर्णेष्टि इत्ययमादेशो भवति ॥ एोल्लद् ।
एणोल्लद् ॥

दूड् परितापे । अस्य धातोर्दूमादेशो भवति ॥ दूमद्^१ ॥

अटपठ^२गतौ । अस्य धातोः फल इत्ययमादेशो भवति ॥ फलिञ्चं^३
हिञ्चन्नं ॥

पद गतौ । अस्य धातोः पाल इत्ययमादेशो भवति ॥ पालेद^५ ॥

वृषादीनामृतः स्थाने अरि इत्यादेशो भवति ॥ वरिसद् । करि-
सद् । मरिसद् । हरिसद् ॥

चकारांतस्य धातोर्च्छतः स्थान अरि इत्यादेशो भवति ॥ मृ ।
मरद् ॥ सृ । सरद् ॥ वृ । वरद् ॥

दुक्षज्ञकरणे । अस्य धातोः प्रयोगे कुणो वा भवति ॥ कुणद् ।
करद् ॥

पल्लोल्लद् ; B has both Sút. confused ; W has first एुदो एोलः with ex. एोल्लद् एोल्लद् । गमादिलाद्वित्तं ; then नुदो ल्लोणः with ex. ल्लोल्लद् पल्लोल्लद् ; the Sanksh. S. (in Delius) has एुद् एोषः ; the Pr. Sanj. as in text. ^१ B adds दुमेद्. ^२ A (not C) अट परिगतौ ; B पठगतौ. ^३ BW फलद् ; W om. हिञ्चन्नं. ^४ D पदः ; this Sút. is supplied in marg. of A, but is in the text of C. ^५ BW add पालद्.

॥ जूंभो जभः अ ॥ २५ ॥

जभ जूंभीं गाचविनामे । अस्य धातोर्जभात्र इत्ययमादेशो भवति ॥
जंभात्रद् ॥

॥ यहेर्गेहः ॥ २५ ॥

यह उपादाने । अस्य धातोर्गेहहो भवति ॥ गेहद् ॥

॥ घेत् क्वातुमुन्नयेषु ॥ २६ ॥

यहेर्घेत् इत्ययमादेशो भवति क्वातुमुन्नयेषु परतः ॥ घेत्तूण् ।
घेत्तु । घेत्तव्यं ॥

॥ कृञः का भूतभौवधतात् ॥ २७ ॥

भूतभविष्यतोः कालयोः कृञः का इत्ययमादेशो भवति । चका-
रात् क्वातुमुन्नयेषु परतः ॥ काहीञ्च । काहिद् । काऊण । काउ ।
काअव्यं ॥

॥ स्मरतेभरसमरौ ॥ २८ ॥

स्मृतिं चिन्तायां । अस्य धातोर्भरसुमरौ भवतः ॥ भरद् । सुमरद् ॥

¹ W जूंभो ; B reads the Sút. जूंभो जंभालः. ² So D ; A om. जभ ;
B जभि जूंभि ; W जभीजूंभि ; Cf. Westerg., sect. 10, 29. ³ B जंभालद्.

⁴ W घेत् ; the others घे (the Pr. Sanj. घेत्त) and so in Comm.
Qy. घेत् (?) cf. iv., 23. ⁵ In the ex. ABCW have त्त (B once घेत्तूण् ;
cf. iv. 23); DE त, as घेत्तूण् etc.; cf. Mřich. Stenz., p. 22, 8. ⁶ A का-
हिञ्च ; B कारिञ्च ; D काहिञ्च (altered to काहीञ्च) ; EW काहीञ्च ; W

explains it by कृतं, but cf. note to vii., 24, where W gives काहीञ्च
as an ex. = चकार ; the other MSS. have no Sans. expl. ⁷ E काहिञ्च

(and so D, but altered). ⁸ All the MSS. and the Sanksh. Sára (cf.
Delius, p. 11, note) भर ; A has सुभर also, but orig. सुमर like the

॥ भित्तो भावीहौ ॥ १८ ॥

जिभो भये । अस्य धातोर्भावीहौ भवतः ॥ भाद् । वीहद् ॥

॥ ॥ जिधत्तेः पापाच्छा ॥ १९ ॥ ॥

ब्रा गंधयहणे । अस्य धातोः पा पाच्च इत्यादेशौ भवतः ॥ पाद्
पाच्छद् ॥

॥ क्षे वावाच्छौ ॥ २० ॥

क्षे गार्चिनामे । अस्य धातोर्बावाच्छौ भवतः ॥ वाद् । वाच्छद् ॥

॥ हपैस्यंप ॥ २१ ॥

हप हंप हप्सौ । अस्य धातोस्यिंपो भवति ॥ चिंपद् ॥

॥ ऊर्मुणी ॥ २२ ॥

ज्ञा अवबोधने । अस्य धातोर्जाणमुणौ भवतः ॥ जाणद् । मुणद् ॥

॥ ज्ञल्लेखौ ज्ञ ॥ २३ ॥

जल्प व्यक्तायां वाचि । अस्य धातोर्लकारस्य मकारो भवति ॥
जंपद् ॥

॥ ठाङ्गागामा ठाङ्गागामा आ ॥ २४ ॥

ष्टा गतिनिवृत्तौ । छै चिंतायां । कै गै रै शब्दे । एतेषां ठाच्च
झाच्च गाच्च इत्येत आदेशा भवति ॥ ठाच्चन्ति । झाच्चन्ति । गाच्चन्ति ॥

॥ ठाङ्गागाम वर्तमानभविष्यदिभाष्यकवचनेप ॥ २५ ॥ ॥

rest. ¹ W भित्तो. ² This Sút. not in AC; in DE it follows S. 21.

³ BW -वाच्च. ⁴ W हर्षक्षये; cf. Westerg. sect. 22, 8. ⁵ A om.; B ज्ञा;

for *muna*, cf. Lenz, App. Crit., p. 15. ⁶ AW ज्ञ (W द्व्ज); E ज;

the Pr. Sanj. द्व्ज; and so in Comm. of each; D ज्र throughout in SS.

25, 26; B om. Sút., but gives द्व्ज in Comm. ⁷ A द्व्ज; DEW as before; B

om. ⁸ This Sút. not in AC; W has only ठाङ्गागाच्च; E for द्व्ज has च

षाधागानां ठा झा गा इत्यादेशा भवति चकारात् पूर्वोक्ताश्च
वर्तमानभविष्यदिध्याद्येकवचनेषु परतः ॥ ठाद् ठाअद् । ठाहिद् ठा-
अहिद् । ठाउ ठाअउ ॥ झाद् झाअद् । झाहिद् झाअहिद् । झाउ झा-
अउ ॥ गाद् गाअद् । गाहिद् गाअहिद् । गाउ गाअउ ॥

[॥ खादिधायोः खाधोः ॥ २७ ॥]

खादृं भवणे । धाँवु ज्वे । एतयोर्धात्वोः खा धा इत्यादेशौ
भवतः । वर्तमानभविष्यदिध्याद्येकवचनेषु ॥ खाद् । खाहिद् । खाउ ॥
धाद् । धाहिद् । धाउ ॥

॥ यमर्विमः ॥ २८ ॥

यसु ग्लसु अदने । अस्य धातोर्विसो भवति ॥ विमद् ॥

॥ चित्रश्चिणः ॥ २९ ॥

चित्र॒चयने । अस्य धातोश्चिणो भवति ॥ चिणद् ॥

॥ क्रीञ्चः किणः ॥ ३० ॥

डुकीञ्च॒द्वयविनिमये । अस्य धातोः किणो भवति ॥ किणद् ॥

॥ वैः क्वेच ॥ ३१ ॥

वेरुत्तरस्य क्रीञ्चः क्वे आदेशः किणादेशश्च भवति ॥ विक्वेद् । वि
क्षिणद् ॥

(like D). ¹ This Sút. not in AC; B खादृधायोः; W reads Sút. खा-
दधावत्योः खा धा. ² D खादि; W खाद; D om. भ-. ³ So W; B
धाव; D धावि. ⁴ D om.; W गतिशुद्धोः. ⁵ The MSS. have ब्व (W ब) here, but as AB have ब in Comm., and E's Bengálí ब्ब is clear, Delius' घ is probably incorrect (घ, ब्ब and ब being so alike in MSS.); the MSS. have ब्ब in ex. (W ब). ⁶ D क्रियः. ⁷ A क्वि- throughout. ⁸ W वैः केणो वा ॥ with ex. विक्वेणद् विक्षिणद्; the Prák. Sanj. as in text.

॥ उत्तद्धु उद्धुमा ॥ २२ ॥

धा शब्दाग्निसंयोगयोः । अस्य धातोरुत्पूर्वस्य उद्धुमा भवति ॥
उद्धुमाद् ॥

॥ अदो धो दहः ॥ २३ ॥

अच्छब्दादुत्तरस्य डुधात्र् धारणपोषणयोः । अस्य धातोर्दहा-
देशो भवति ॥ सदहद् । सदहित्रं ॥

॥ अवाह्नाहेवाहः ॥ २४ ॥

गाह्ल॑ विलोडने । अस्य धातोरवादुत्तरस्य वाहादेशो भवति ॥
ओवाहद् । अववाहद् ॥

॥ कामेवामः ॥ २५ ॥

अवादित्यनुर्वर्तते । कास्तु शब्दकुत्सायां । अस्य धातोरवादुत्तरस्य
वासो भवति ॥ ओवासद् । अववासद् ॥

॥ निरी माडो माणः ॥ २६ ॥

माड् माने । अस्य धातोर्निरुत्तरस्य माणादेशो भवति । णिमाणद् ।
॥ चियो श्चिज्जः ॥ २७ ॥

चिं चये । अस्य धातोर्श्चिज्जो भवति ॥ श्चिज्जद् ॥

॥ भिदिकिदोरंत्यस्य न्दः ॥ २८ ॥

भिदिर् छिदिर् । एतयोरंत्यस्य न्दो भवति ॥ भिंदद् । छिंदद् ॥

॥ क्षेष्टोः ॥ २९ ॥

^१ A उत ध-; C उत्ध-; W उत्धो धूमा; B corrupt; for धः Cf. Pán., vi., 4, 140. ^२ B उद्धु-; W उत्धुमाद्. ^३ B गाहे. ^४ A गाहि; B -ह. ^५ A काशे- in Sút., but not in Comm. ^६ A म्हाणः. ^७ B णिमाणद्. ^८ A चित्रो. ^९ D जिज्ज throughout, to which B is altered from श्चि-. ^{१०} B दः; but न्दः in ex.; AB अंतस्य for अंत्य-. ^{११} AW ढ, D originally so;

कथं निष्पाके । अस्य धातोरंत्यस्य ढो भवति ॥ कठद् ॥

॥ वेष्टश्च ॥ ४० ॥

वेष्ट वेष्टने । अस्य धातोरंत्यस्य ढो^३ भवति ॥ वेष्टद्वा^४ ॥ योगविभाग
उत्तरार्थः ॥

॥ उत्समोर्लः ॥ ४१ ॥

उत्संभ्यामुत्तरस्य वेष्टेरंत्यस्य लो भवति ॥ उब्बेञ्चद् । संवेञ्चद् ॥

॥ रुदेवः ॥ ४२ ॥

रुदिर् । अस्य धातोरंत्यस्य वो भवति ॥ रुवद् ॥

॥ उदो विजः ॥ ४३ ॥

उत्पूर्वस्य विजेरंत्यस्य वकारो भवति ॥ उच्चिवद् ॥

॥ वृधेन्दः ॥ ४४ ॥

वृधु वर्धने । अस्य धातोरंत्यस्य ढो भवति ॥ वड्डद्वा^{११} ॥

॥ हंतेस्मः ॥ ४५ ॥

हंतेरंत्यस्य स्मो भवति ॥ हमद् ॥

॥ सुपादीन् दोषता ॥ ४६ ॥

B ठ; E ट, but all have *kwather*. ^१ AD वेष्टश्च. ^२ Only B ढो; E om.

Comm. as usual. ^३ The MSS. वेढद् (B वेठद्, E वेटद्); the doubling

seems required by iii., 51, and the clause योग-. ^४ Cf. iii. 49. ^५ A

BW लः here and in Comm.; Cf. iii., 50. ^६ BD उवे-. ^७ W -कारो

here and in SS. 43, 44, and elsewhere. ^८ Only W ओविजी etc. ^९ B

उवीवद्. ^{१०} AD वृधेन्दः (A is not clear, but the *r* proves that it is

not ढः); W has ढः; B वृधे ढः. ^{११} The MSS. as before (W वड्डद्वा)

Cf. iii., 51. ^{१२} So MSS.; Qy. मः (?) cf. Lass., p. 245, note. ^{१३} W हन्

हिंसागत्योः—मकारो भवति । हिमद् । हंति. ^{१४} In W this Sút.

रुषादीनां दीर्घता भवति ॥ रुसद् । द्रुमद् । सूसद्^१ ॥ रुष्टिति ।
तुष्टिति । पूष्टिति ॥

॥ च्छा ब्रजनृत्योः ॥ ४७ ॥

ब्रज नृती । अनयोरंत्यस्य चो भवति ॥ वचद् । एचद् ॥

॥ युधिष्ठुर्थोर्डः ॥ ४८ ॥

दुध संप्रहारे । बुध अवगमने । अनयोरंत्यस्य ऽशो भवति ॥ जुञ्ज्ञद् ।
वुञ्ज्ञद् ॥

॥ रुधेत्यस्मौ ॥ ४९ ॥

रुधिर् । अंत्यस्य न्यम्भौ भवतः ॥ रुम्भद् । रुम्भद् ॥

॥ मुद्दो ल् ॥ ५० ॥

मृद चालने । अस्य धातोरंत्यस्य लो भवति ॥ मलद् ॥

॥ गृहृपत्योर्डः ॥ ५१ ॥

शृहृ शातने पतू पतने । अनयोरंत्यस्य डो भवति ॥ मडद् । पडद् ॥

॥ ग्राजादीनां दिव्ये ॥ ५२ ॥

शूक्र शक्तौ । इत्येवमादीनां द्विलं भवति ॥ सकद् । लगद् ॥
शक्रोति । लगति ॥

॥ अकुरुत्योत्ता ॥ ५३ ॥

स्फुट विकसने । चल कंपने । अनयोरंत्यस्य वा द्विलं भवति ॥ फुड्ड
फुड्डै ॥ चलद् चलद् ॥

follows S. 51 ; in Comm. BW add रुष रोषे etc. ^१ W adds पूसद् = पुष्टिति. ^२ B throughout व्ल(?) . ^३ W झ्लादेशो. ^४ So ACW ; BDE read न्यस्सौ, with ex. रुस्सद्. ^५ W चोदे. ^६ W -पत्लोर्डः ; the *lri* is a later add. in BD, but the orig. text of AE ; the Pr. Sanj. has ग्रदि-.
^७ W adds गम्भद् । दुम्भद् = गच्छति । दूयते (*cf.* var. lect. S. 8) and then gives S. 58. ^८ A फडद् ; BDEW फुटद् ; the Pr. Sanj. फुडद्

॥ प्रदिमस्त्वं ॥ ५४ ॥

प्रादेरत्तरस्य मीलोऽन्यस्य द्विलं भवति वा ॥ पमिलद् । पमीलद् ॥

॥ भुजादीनां क्षातुमुन्तव्येषु लोपे ॥ ५५ ॥

भुजं इत्येवमादीनां क्षातुमुन्तव्येषु परतोऽन्यस्य लोपो भवति ॥
भोन्तूण् । भोन्तुं । भोन्तव्यं ॥ विदः । वेन्तूण् । वेन्तुं । वेन्तव्यं ॥ रुदः ।
रोन्तूण् । रोन्तुं । रोन्तव्यं ॥

॥ श्रुज्जिलूधुवां एषाऽन्यहस्य ॥ ५६ ॥

श्रु अवणे । झ दानादाने । जि जये । लूर्जं क्षेदने । धूञ्जं कंपने ।
इत्येतेषामन्तव्ये एः प्रयोक्तव्यः । दीर्घस्य ह्रस्वो भवति ॥ सुणद् । झणद् ।
जिणद् । लुणद् । धुणद् ॥

॥ भावकर्मणोवश्च ॥ ५७ ॥

एषां भावकर्मणोरत्ये व्यशब्दः^१ प्रयोक्तव्यः ॥ चकाराद् एश्च ॥
सुव्यद् सुणिज्जाद् । झव्यद् झणिज्जाद् । जिव्यद् जिणिज्जाद् । लुव्यद्
लुणिज्जाद् । धुव्यद् धुणिज्जाद्^{१२} ।

॥ गमादीना इति वा ॥ ५८ ॥

quoting ii., 20. ¹ So DW ; AB प्रादेरत्यस्य मीलो ; E om. Comm. ; only W gives an ex. besides प्र. ² So D; ABE पमीलद् ; W पमिलद् पमिलद् । णिमीलद् णिमीलद्. ³ W adds वेति निवृत्तं. ⁴ W भो-
जण । भोउं । भोच्चव्यं, but च्च in the other ex. ; DE have त in all
the ex. ; Cf. infra, transl. note. ⁵ W श्रुज्जिमधुवां एषो ह्रस्वश्च (sic
placed after S. 14!). ⁶ BD -नयोः ; W दाने. ⁷ W मुडः शब्दे. ⁸ W
मुणद् = मवते. ⁹ W भावकर्मणोः as an *adhikára* with no ex. ¹⁰ A
-वश्च ; D corrupt. ¹¹ AB व- ; but only B व in the ex. ¹² D om. both.
¹³ W puts this Sút. after S. 52 with ex. गमद् रमद् यमद् गमद् रमद्

गमादीनां धाद्वनां द्वित्वं वा भवति ॥ गमद् गमिज्जद् । रमद्
रमिज्जद् । हसद् हसिज्जद् ॥ गमते । रमते । हसते ॥

॥ लिहेर्लिज्जः ॥ ५८ ॥

लिह आखादने । अस्य धातोर्लिज्जो भवति भावकर्मणोः ॥ लि-
ज्जद् ॥

॥ हुकोर्हीरकीरौ ॥ ५९ ॥

हञ्च् हरणे । दुक्षत् करणे । अनयोर्हीरकीरौ भवतो भावकर्म-
णोरर्थयोः ॥ हीरद् । कीरद् ॥

॥ यहेदीर्धीं वा ॥ ६० ॥

यहेधातोर्दीर्धीं वा भवति । भावकर्मणोरर्थयोः ॥ गाहिज्जद् ।
गहिज्जद् ॥

॥ केन दिष्टादयः ॥ ६२ ॥

यमद् explained by गच्छति रमते यमयति ; Cf. vii., 9, where all refer
it to the passive ; the rest om. Sans. expl. here. ¹ So A ; DE लि-
हेज्जः with ex. लिज्जद् ; BW have a diff. Sút. ; B (and the Pr. Sanj.)
दुहिलिहिवहां दुज्ज्ञलिज्ज्ञवज्ज्ञाः (the ज्ज्ञ written in B भ ; cf. Del.,
p. 12, note ; the Pr. Sanj. -वुज्ज्ञ) with ex. दुज्ज्ञद् लिज्जद् वज्ज्ञद् ; W
दुहिलिहिवहां दुक्षलिक्षवुक्षाः with ex. दुक्षद् लिक्षद् वुक्षद्. ² W (and
Pr. Sanj.) हञ्चक्षत्रो-³ A om. ⁴ Here follows a Sút. in BW, not in
ACDE ; B ज्ञो एज्जणवौ (B ते) वा ॥ ज्ञा अवबोधने । इत्यस्य धा-
तोर्णज्ज एव इत्यादेशी भवतः भावकर्मणोः । एज्जद् एवद् । पचे
जाणिज्जद् । मुणिज्जद् । ज्ञायते ; W has ज्ञानृत्योर्णज्जणद्वौ ॥ ज्ञा
अवबोधने नृती गात्रविनामे । अनयोर्भावे एज्जणद्वौ भवतः । एज्जद्
एट्टद् । ज्ञायते नृत्यते. ⁵ W for this Sút. यहेद्वा वेत्यः ॥ with ex.
वेत्यद् गेहिज्जद् । गृह्णते. ⁶ So EW and D orig. ; AB दिष्ट- here

दिष्ण इत्येवमादयः कप्रत्ययेन सह निपात्यन्ते ॥ डुदात्र् दाने ।
दिष्ण ॥ रुदिर् । रुषं ॥ चैसी । हित्यं ॥ दह । दृड़ण्डं ॥ रंजि । रञ्जं ॥
॥ खिदेर्विसूरः ॥ ६३ ॥

खिद दैन्ये । अस्य विसूरो भवति ॥ विसूरद् । विरहेण विसूरद्
वाला ॥

॥ क्रुधेर्जूरः ॥ ६४ ॥

क्रुध कोपे । अस्य जूरो भवति ॥ जूरद् ॥

॥ चर्चेश्वंपः ॥ ६५ ॥

चर्च अथयने । अस्य धातोश्वंपो भवति ॥ चंपद् ॥

॥ चर्मर्वचः ॥ ६६ ॥

चसी उद्देगे । अस्य धातोर्वच्चो भवति ॥ वच्चद्^{१०} ॥

॥ मृजेल्लुभसुपौ ॥ ६७ ॥

मृजू शुद्धौ । अस्य धातोर् लुभ सुप इत्यादेशौ भवतः ॥ लुभद् ।
सुपद्^{१२} ॥

and in ex. ^१ AB रुण्. ^२ MSS. चसि ; Cf. S. 66. ^३ So BDE ; A तित्यं

W तत्यं (in Sect. ix. W has a Sút. हित्यं ब्रोडितभीतयोः). ^४ AE

(and prob. B) दड़ं ; D prob. दृड़ण्डं ; W दठं ; Cf. Mál. M., p. 115, 2.

B adds दुह । दुङ्गं (?). ^५ So BW ; A रञ्जं (?); D रतं ; E रञ्जं.

^६ W continues to add भावे or कर्मणि in the Comm. to each Sút., cf.

S. 57, var. lect. ^७ DW om. the rest. ^८ So BDEW (suppl. in D in

marg.); A and Pr. Sanj. झूरः ; C n.l. ^९ BDE चपः. ^{१०} After this B

has a new Sút. तच्चरंवः with ex. रंवद् । तच्चणोति ; W gives after

S. 62 तच्चरंवः ॥ तच्च तनूकरणे । अस्य धातोः कर्मणि वमादेशो

भवति ॥ वमद् । तच्चयते ॥. ^{११} So AD ; B पुम्- in Sút. and Comm., but

सुप्- in ex. ; W reads मृजेर्जू सबुसौ. ^{१२} W जूसद् बुमद् = मृज्यते ; B

॥ वुडरुप्पो भमजे: ॥ ६८ ॥

टुमस्जो शुद्धौ । अस्य धातोर् वुडरुप्पौ भवतः ॥ वुडदूँ । रुप्पदूँ ॥

॥ दृशो युन्नाणिअक्षअवक्षा: ॥ ६९ ॥

दृशिर् प्रेचणे । अस्य पुलअणिअक्षअवक्षा भवन्ति ॥ पुलअदूँ ।
णिअक्षदूँ । अवक्षदूँ ॥

॥ शकेस्त्रवर्त्ततीरा: ॥ ७० ॥

शूक् शक्तौ । अस्य धातोः तर वत्र तीर इत्येत आदेशा भवन्ति ॥
तरदूँ । वत्रदूँ । तीरदूँ ॥

॥ शकेस्त्रवर्त्तता: ॥ ७१ ॥

शेषाणां लुप्तानुबंधानामदंतता भवति ॥ भमदूँ । चुंवदूँ ॥

॥ इति वरस्त्विते प्राकृतप्रकाशे धात्वादेश

परिच्छेदोऽष्टमः ॥

gives San. मार्जनि.¹ A वुडु- ; CDE (and Pr. Sanj.?) वुडु- ; W वुच्चशु-
त्यो ; the Sút. deest in B ; the Sanksh. S. वुच्चरुप्पौ (*Cf.* Del.)² A
CDE as in Sút. ; W वुच्चदूँ शुत्यदूँ ; B om.³ W दृशेदर्मिपुलणिक्षणि-
अक्षावखाः ॥ with ex. दीसदूँ । पुलदूँ । णिक्षदूँ । णिअक्षदूँ । अवक्षदूँ ॥
दृश्यते ॥ It also adds कर्मणि in the Comm. ; *cf.* 63, note.⁴ So ADE
(the second ex. in A may be च्चअदूँ) ; B शकेस्त्ररञ्चवतीराः ॥ with
ex. तरदूँ । अवरदूँ । तोरदूँ । शक्तोति शक्यति -ते ; W has शकेस्त्ररा-
वतीराः ॥ with कर्मणि in Comm. and ex. तरदूँ । अवदूँ । तोरदूँ ॥
शक्यते ; BEW then add (supplied in a later hand in the marg. of D)
एवमन्ये ऽपि । अनेन धात्वादेशग्रकरणेन अन्ये ऽपि क्रियाशब्दादेशा
बोद्धव्याः । यथा स्तुजे: जामदूँ (BW add मार्ष्टि) । पिवते: पाडदूँ ।
इत्यादि स्थयमूद्धं ॥ The Pr. Sanj. gives this as a Sút. but its Comm.
is very corrupt.⁵ BW for चुंवदूँ give हसदूँ ; W refers both ex. to

॥ अथ नवमः परिच्छेदः ॥

॥ निपाता ॥ २ ॥

अधिकारोऽयं । वच्यमाणा निपातसंज्ञका वेदितव्याः । संख्ता-
नुसारेण निपातकार्यं वक्तव्यं ॥

॥ झं दानपृच्छानिधारणेषु ॥ २ ॥

झं इत्ययं शब्दो दानपृच्छानिधारणेष्वर्थेषु निपातसंज्ञो भवति ॥
दाने यथा । झं गेह अप्पणो जीञ्च ॥ पृच्छायां । झं साझसु सञ्चावं ॥
निधारणे । झं झवसु तुणिहक्षो ॥ झं ग्रहणात्मनो जीवं । झं कथ्य
साधुषु सञ्चावं । झं भव दृष्टीकः ॥

the passive ; BW (and Pr. Sanj.) then add a new Sútra. अजादेशा
बङ्गलं ॥; W's comm. is अजिति प्रत्याहारः । धात्रनामजादेशाः
पूर्वोक्ते बङ्गलं स्युः । अचिता तावत् । वुहद् वोहद् । सुहद् सोहद् । सुवद्
सोवद् । वुवद् वोवद् । मुहद् मोहद् । पुमद् पोमद् । रुहद् रोहद् ।
सुमद् (W स्व-) सोमद् ॥ वहति । सुखयति । स्वपिति । ऊहते । मुह्य-
ति । पृच्छति । रोहति । असिति ॥; B's Comm. धात्रनामजादेशश्च
(B -देश) बङ्गलं । अचस्तावत् । उवद् सोवद् वट्डद् । आदेशाः । मरद्
सुमरद् । ओवाह अववाहै (sic) ओवाद् अववाद् वाज्ज । अपवाति
वायुः; the Pr. Sanj.'s Comm. very corrupt. ¹ BD कर्तव्यं; in this
book AD are chiefly followed, particularly in the ex., where B
often differs, and W almost always ; W has several new Sútras (see
App.) and often a different order. ² W -निराकरणेषु. ³ So BDW;
AE साहसु. ⁴ Only BW give Sans. expl.; both have कथ्य, but only

॥ विच्छ वेच्छ अवधारणं ॥ ३ ॥

विच्छ वेच्छ इत्येताववधारणे निपातसंज्ञौ भवतः ॥ एवं विच्छ । एवं वेच्छ ॥ एवमेव ॥

॥ ओ सूचनापश्चान्तापविकल्पेषु ॥ ४ ॥

ओ इत्ययं शब्दः सूचनापश्चान्तापविकल्पेषु निपातसंज्ञो भवति ॥
ओ^१ चिर असि ॥ गाथासु द्रष्टव्यः ॥

॥ इरकिरकिला अनिश्चिताख्याने ॥ ५ ॥

इर किर किल इत्येते शब्दा अनिश्चिताख्याने निपातसंज्ञका भवति ॥ पेत्तु इर तेण हह्दो । अज्ज किर तेण ववसिओ । अञ्च किल मिदिणओ^१ ॥ प्रेत्तुख किल तेन हतः । अद्य किल तेन व्यवसितः । अयं किल स्वप्नः ॥

। झं क्खु निश्चयावतकर्संभावनैषु ॥ ६ ॥

झं क्खु । इत्येतौ निश्चयवितर्कसंभावनैषु निपातसंज्ञकौ भवतः ॥
झं रक्खसो । गरुओ क्खु भारो ॥ झं राचसः । गुरुः खलु भारः ॥

॥ यवरः केवले ॥ ७ ॥

एवर इत्ययं शब्दः केवले इर्थे निपातसंज्ञो भवति ॥ एवरं अस्ति ॥

॥ आनन्तर्य यवरि ॥ ८ ॥

W साधुषु also. ^१ Ex conject. ; A विच्छ चेच्छ (वेच्छ in ex.) ; BDW चिच्छ चेच्छ ; E ठिच्छ वेच्छ ; In Hema-ch. MS. *a* has एट् चेच्छ विच्छ व्व अवध- ; but *b* च for व ; the Pr. Sanj. च्छिच्छ चेच्छ ; Cf. Lass., p. 189. ^२ Only in B ; W has as ex. हं चिच्छ । तुमं चिच्छ । अहमेव तमेव. ^३ So ABDE ; B adds ओ इत्यं भणित्रं । ओ एवमिणणहअलं (?) ; W, as usual, diff. ^४ BW om. ^५ So BW ; AD -ए ; only W has any Sans. expl. ^६ W खु. ^७ W विनिश्च- . ^८ So A ; BD om. ex. ^९ A एवरं- ; B om. ; W

एवरीत्यं शब्द आनंतर्ये निपातसंज्ञो भवति ॥ एवरि ॥

॥ किणो प्रश्न ॥ ८ ॥

किणो इत्ययं शब्दः प्रश्ने निपातसंज्ञो भवति ॥ किणो धुव्वसि ।
किणो हससि ॥ किन्नु धूयसे । किन्नु हससि ॥

॥ अब्बो दुःखसूचनामभावनष् ॥ ९ ॥

अब्बो इत्ययं शब्दो दुःखसूचनासंभावनेषु निपातसंज्ञो भवति ॥
दुःखे । अब्बो कञ्जलरसरंजिएहिं अच्छीहिं ॥ सूचनायां । अब्बो अवरं
विच ॥ संभावने । अब्बो एमिव अन्तुं ॥ अहो कञ्जलरसरंजिताभ्याम-
चिभ्यां । अहो अपरमिव । अहो एनमिवान्तुं ॥

॥ अलाहि निवारण ॥ १० ॥

अलाहि इत्ययं शब्दो निवारणे निपातसंज्ञो भवति ॥ अलाहि
कलहलेसेण । अलाहि कलहवंधेण ॥ अलं कलहलेशेन । अलं कल-
हवंधेन ॥

॥ अद वन्ने मभाषण ॥ ११ ॥

एवर सुहं तत्य रणे.^१ W किणो कीम किमु परिप्रश्ने and gives it after S.
15. ^२ B om. ; D and prob. A धुव्वसि; the व्व is conject. to suit S. viii.
57; none give Sans. expl. ^३ DE अघो ; B varies अब्बो and अब्बो ;
W has अथो दुःखसूचनामभाषणेषु, and also after S. २, अब्बो दुःख-
^४ A om. ^५ Ex conject. (cf. S. 16); ABD एमिवान्तुं (or -न्तं); E -तुं;
BD give the Sans. expl. as above. ^६ W निराकरणे. ^७ These ex.
corrupt; A कलअन्तसणे ; B कलहलेतेण (the *lete* erased) ; D कल-
अन्वेसेण; E om. ; W as above. ^८ A किञ्जलवंधणे; B किणोलणवधोण
expl. by अलाहि पूर्यतां क्रीडानुवंधेन; D कलअवंधेण; E om. ; AD
om. Sans.; W quite diff. ^९ W अइअच्छौ-

अद्व वले इत्येतौ शब्दौ संभाषणे निपातसंज्ञौ भवतः ॥ अद्व मूलं पसूसद् । वले किं कलेसि अवले ॥ अपि मूलं प्रशुष्यति । वले किं कल-यसि । अवले ॥

॥ एवि विपरीते ॥ १३ ॥

एवि इत्यचं शब्दो वैपरीते निपातसंज्ञो भवति ॥ एवि तह पहँसद् वाला । विपरीतं तथा प्रहसति वाला ॥

॥ सूक्ष्मासायां ॥ १४ ॥

सू इत्यचं शब्दः कुत्सायां निपातसंज्ञो भवति ॥ सू चिविणो ॥ धिक् स्वप्नः ॥

॥ रे अरे हिरे संभाषणरतिकलहाचेपेषु ॥ १५ ॥

रे । अरे । हिरे । इत्येते शब्दाः संभाषणरतिकलहाचेपेषु निपा-तसंज्ञा भवन्ति यथासंख्यं ॥ रे मा करेहि । णाओ सि अरे । दिडो सि हिरे ॥ रे मा कुरुष्व ॥ नागो ऽसि अरे । दिष्टो ऽसि हिरे ॥

॥ मिवमिवविच्चा इवार्थे ॥ १६ ॥

मिव मिव विच्चा इत्येते शब्दा इवार्थे निपातसंज्ञका भवन्ति ॥ गच्छणं

¹ This ex. corrupt in AD ; B as above ; W has अच्छ गमसु = अपि गच्छसि (?). ² Here follows in B a new Sút. (added by a later hand in the marg. of D) not in ACE ; W gives it after S. 6 ; अब्बो (D अघो throughout) अम्बो (B अस्मो throughout) दुःखाचेपविसापनेषु with ex. अब्बो (B अब्बो) अम्बो दाणि पड़िजलं मे देव्व । अब्बो अम्बो किं करेसि । अब्बो अम्बो पत्यरसिला माणुसी जादा ; Cf. Boehtl. Sak. p. 11, 17, note ; for *avvo*, cf. S. 10, *supra*. ³ AC पहसिच्च, with no Sans. expl. (cf. vii., 23 ?); W diff. ⁴ W चु. ⁵ AC मिवमिवविच्चा ; B मिवमिच्चविच्चा ; D altered from A to B in Sút., but not in ex. ;

मिव । गच्छएं मिव । गच्छएं विच्च कसणं ॥ गगनमिव क्षणं ॥

॥ अज्ज आमत्रण ॥ २७ ॥

अज्ज इत्यथं शब्द आमंत्रणे निपात्यते ॥ अज्ज महाणुहाव किं
करेसि ॥ अ^३हो महानुभाव किं करोषि ॥

॥ शेषः सञ्चातात् ॥ २८ ॥

उक्तादन्यः शेषः । प्रत्ययसमासतद्वितलिंगवर्णकादिविधिः शेषः
सञ्चातादवर्गतयः । इह यंथविस्तुरभयान्न दर्शितः ॥

॥ इति वरस्त्रिकृते प्राकृतप्रकाशे निपातसञ्ज्ञाविधिर्नान
नवमः परिच्छेदः ॥

E corrupt, with no ex. ; W मिवमिच्छविच्च ; Hema-ch. has मिव पिव
विव व्व व विच्च इवार्थे वा. ¹A -ए for -एं in each ex. ²This Süt.
is only found in BDEW (added in the marg. of D). ³So W ; the
others om. ⁴W -वर्णकार्यादि.

॥ अथ दशमः परिच्छेदः ॥

॥ पैशाची ॥ १ ॥

पिशाचानां भाषा पैशाची । साच लक्ष्यलक्षणाभ्यां स्फुटीक्रियते ॥
॥ प्रकृतिः शौरसेनी ॥ २ ॥

अस्याः पैशाच्याः प्रकृतिः शौरसेनी । स्थितायां शौरसेन्यां पैशाचीलक्षणं प्रवर्तयितव्यं ॥

॥ वर्गाणां हतीयचतुर्थयोरयुजोरनाद्योराद्यौ ॥ ३ ॥

वर्गाणां हतीयचतुर्थयोर्वर्णयोरयुक्तयोरनादौ वर्तमानयोः स्थाने
आद्यौ प्रथमद्वितीयौ भवतः ॥ गक्नं । मेखो । राचा । णिच्छरो ।
वटिसं । दस्वतनो । माथ्वो । गोपितो । केसपो । सरफसं । सल्फो ॥

अयुजोरिति किं ॥ संगामो । वंघो । इत्यादि ॥ अनादाविति किं ।
गमनं । इत्यादि ॥ गगनं^{१०} । मेघ । राजा । निर्झर^{११} । वडिश । दशवदन^{१२} ।
माधव^{१३} । गोविंद । केशव । सरभस । श्लभ । संयाम । व्याघ्र । गमन ॥

^१ BDW always स-. ^२ So DW; B स्थितौ; A ईप्तिता (marg. cor-
rection). ^३ E has only the first two ex. ^४ A राचणकरो (?); BW
राचा णिकरो; D -णिच्छरो. ^५ BDW वटीसं. ^६ A दश-; BDW add
वतनं.

^७ AD here add वत्या expl. in D by वधा (but both are marked
in D as spuri.); B has वतो with no Sans.; W om. ^८ A -फा. ^९ So DW
and A orig. (altered to द-); B corrupt. ^{१०} Only BDW give Sans.
^{११} Ex conject. (as an ex. of इ॒ seems intended, although properly it
should not be a conjunct); BD निर्झर; W निगड. ^{१२} BDW add वदन-

^{१३} D adds वधा; Cf. note 7.

॥ दत्तस्य पिवः ॥ ४ ॥

दत्तशब्दस्य स्थाने पिव इत्यथमादेशो भवति ॥ कमलं पिव मुखं^१ ॥
॥ एषो नः ॥ ५ ॥

एकारस्य स्थाने नकार इत्यथमादेशो भवति ॥ तलुनी । तंहणो ॥
॥ षट्स्य मटः ॥ ६ ॥

षट् इत्यस्य स्थाने सट् इत्यथमादेशो भवति ॥ कसटं मम वृद्धिं ॥
कष्टं मम वर्तते ॥

॥ चत्स्य मनः ॥ ७ ॥

ख इत्यस्य स्थाने सन् इत्यथमादेशो भवति ॥ सनानं^५ । सनेहो ॥

॥ यर्यस्य रिञ्चः ॥ ८ ॥

र्य इत्यस्य स्थाने रिञ्च इत्यथमादेशो भवति ॥ भारिञ्चा^६ ॥ भार्या ॥

॥ ज्ञस्य ज्ञः ॥ ९ ॥

ज्ञ इत्यस्य स्थाने ज्ञ इत्यथमादेशो भवति ॥ विज्ञातो । सञ्च्चो^{११} ॥
विज्ञात । सर्वज्ञ ॥

॥ कन्यायां न्यस्य ॥ १२ ॥

कन्याशब्दे न्यस्य स्थाने ज्ञ^{१२} इत्यथमादेशो भवति ॥ कज्ञा ॥

॥ ज्ञं ज्ञ ॥ १३ ॥

ज्ञशब्दस्य शौरमेनीसाधितस्य च इत्यथमादेशो भवति ॥

¹ So MSS. ² ADW -हं (but A orig. खं like B); cf. Lass. p. 443.

³ Only W gives Sans. ⁴ A वद्दिः; W वृद्धिः; only W gives Sans.

⁵ B सननी. ⁶ Only in A. ⁷ W रिञ्चा; B रीयः in Sút., but रिञ्च in Comm.

⁸ So W; AD भरिञ्चा; B भरीञ्चा. ⁹ Only in W. ¹⁰ B ज्ञः in Sút. and ex. ¹¹ B om.; only W gives Sans. ¹² B ज्ञ. ¹³ D ज्ञ (and perhaps A). ¹⁴ B व्य (?) ; W व्यः.

क^१व्वं ॥ कार्यं ॥

॥ राज्ञो राचि टाडसिडम्भिषु वा ॥ १३ ॥

राजनशब्दस्य टा डसि डस् डिं इत्येतेषु परतो राचि इत्ययमा-
देशो वा भवति ॥ राचिना रञ्जा । राचिनो रञ्जो । राचिनि रञ्जि ॥
एतेच्चिति किं ॥ राचा । राचानं । रञ्जो ॥

॥ त्वास्त्रूनं ॥ १४ ॥

त्वाप्रत्ययस्य स्थाने द्वनं इत्ययमादेशो भवति ॥ दाद्रूनं । काद्रूनं ।
घेत्तूनं ॥^{१०}

॥ हृदयश्वदस्य हितञ्चकं ॥ १५ ॥

हृदयशब्दस्य हितञ्चकं निपात्यते ॥ हितञ्चकं हरसि मे तलुनि ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे पैशाचिको नाम
दशमः परिच्छेदः ॥

^१BW कव्वं (B n.l.) ^२BD om. ^३B -डिसुषु वा ; W डिसुषु वा ;
the षु in A corrected to सु in marg. ^४B om. डिं ; W adds सु ^५AW
om. ^६So D except राज्ञा -ञ्जो -ञ्जि ; A राचिना रञ्जा । राचिनि
रञ्जि ; B राचिना राज्ञा राचीनो राज्ञी राज्ञसु (*sic*) ; W टा
राचिना रञ्जा । डसि डस् । राचीदो राचीनो । डिसु राचि-
भि राचिसु. ^७A रञ्जो (added in marg.) ; B इञ्जो (*sic*) ; W रञ्जे ;
D om. ^८B त्वा त्तूनं. ^९B त्तून ; W द्वून. ^{१०}The only ex. in BDEW
is घेत्तून ; BD (not in AE) then add सुनाहि सुना टाठीति किं (B
ठीति किं) सुनचि सिट इति किं चनतु (?) ; W has a new Süt. लोटि
सिपोराहि वा ॥ धातोलोटि परतः सिप आहि इत्यादेशो भवति ।
सुनाहि सुना । लोटीति किं । सुनसि । सिप इति किं सुनत्तु । श्टणुहि
श्टणु श्टणोषि श्टणोतु ।. ^{११}A -यकं throughout.

॥ अथैकादशः परिच्छेदः ॥

॥ मागधी ॥ ७ ॥

मागधानां भाषा मागधी । लक्ष्यलक्षणाभ्यां स्फुटी क्रियते ॥

॥ प्रकृतिः शौरसेनी ॥ ८ ॥

अस्या मागधाः प्रकृतिः शौरसेनीति वेदितव्यं ॥

॥ षष्ठो श्ल ॥ ९ ॥

षकारसकारयोः स्थाने श्रो भवति ॥ माशे । विलाशे ॥ माषः ।
विलासः ॥

॥ जायः ॥ ४ ॥

जकारस्य यकारो भवति ॥ यायदे ॥ जायते ॥

॥ चवर्गस्य स्पष्टता तथा स्त्राचारण ॥ १५ ॥

चवर्गो यथा स्पष्टस्थोच्चारणो भवति ॥ पलिचए । गहिदक्षले ।
वियले । णिङ्गले ॥ परिच्यः । गृहीतक्षलः । विजलः । निर्जरः ॥

॥ चहदयस्य लक्ष्यः ॥ १६ ॥

^१ B मग- ; only BW have a Comm. to SS. 1, २ ; E gives only the Sútras throughout. ^२ ABW -श्रो in both ex.; cf. S. 10. ^३ A याच्छ्रद्दे,

and adds याच्छ्रा = जाया. ^४ BD चवर्गस्पष्टता ; Lassen (p. 397) conj.

aspashṭatā ; the Sanksh. S. has manāguchcharyāh. ^५ So MSS. ; A altered to -णं ; E om. Sút. ^६ A अ॒ो for ए॒ in all the ex. ^७ A विजए.

^८ BW इस्स. ^९ Only BW give Sans. ; Lassen proposes परित्यज्यः (p.

हृदयस्य स्थाने हृडङ्को भवति ॥ हृडङ्के आलले मंम ॥ हृदये आ-
दरो मंम ॥

र्यकारर्जकारथोः स्थाने यो भवति ॥ कच्चे^५। दुच्छणे ॥ कार्ये ।
दुर्जनः ॥

चस्य स्थाने स्ककारो भवति ॥ लस्कशे ॥ दस्के ॥ रात्तसः ॥ दत्तः ॥

अस्मदः स्थाने सौ परतो हके हगे अहके इत्येत आदेशा भवंति ॥
हके हगे अहके भणामि ॥ अहं भणामि ॥

सावित्यनुवर्तते । अकारांताच्छब्दात्मौ परत इकारैकारौ भवतः ।
पचे लोपश्च ॥ एशि^{११} लाच्चा । एशे पुलिशे । एश पुलिश ॥ एष राजा ।
एष पुरुषः ॥

397). ^१ A आलङ्के. ^२ A adds हृडङ्कं मंतेमि. ^३ AD om. Sans.; BW add हृदयमाललं (B-मालं) आसमंताल्लिश्चिति वा (?). ^४ D-र्यः; B-र्जः; but both च्च in Comm. ^५ A o for e; W कच्च; B कच्चां दुच्छणे; ABW give Sans. ^६ MSS. -से. ^७ From BW. ^८ BDEW (and the Sanksh. S. in Lass., p. 393) om. अहके; cf. Sak., Williams' ed. p. 217; Boehtl. p. 242. ^९ BDW इत्येतौ स्तःः. ^{१०} W वा for च. ^{११} These ex. are from W; B has अशि लाच्चा । ए पुलीसो पुश पुलिशा; AD हस्ते सपदि । एसे आसा (D एशि सभा) एसे पुलिसे (D एशि पुलिशे) एश पुतिसा (D एशे पुलिशे) एश रभा (एशे सभा); only W gives Sans.

क्तप्रत्ययांताच्छब्दात्सौ परत उकार^१श्च भवति ॥ चकाराद् इदेतौ
लुक्च ॥ हशिदु । हशिदि । हशिदे । हशिद॑ ॥ हशितः ॥

॥ लभा ल ॥ दीर्घते ॥

उसः षष्ठ्येकवचनस्य स्थाने हकारादेशो वा भवति । तत्संयोगेच
दीर्घतं ॥ पुलिश्चाह धणे । पुलिशश्च धणे ॥ पुरुषस्य धनं ॥

॥ अदीर्घं मंडद॑ ॥

अदंतादित्येव । अदंताच्छब्दादकारो दीर्घो भवति मंबुद्धौ ॥
पुलिशा आगङ्क ॥ माणुशा आगङ्क ॥ संबुद्धाविति किं । वम्हणश्च धणे ॥
ब्राह्मणस्य धनं ॥

॥ चिट्ठुस्त्र ॥

चिट्ठस्य स्थाने चिट्ठ इत्ययमादेशो भवति ॥ पुलिशे चिट्ठदि^{१०} ॥ पुरु-
षस्तिष्ठति^{११} ॥

॥ लभुल्लू ॥

डुक्तज्जकरणे । मट्ड्प्राणत्यागे । गम्मू गतौ । एतेषां क्तप्रत्ययस्य
स्थाने डकारो भवति ॥ कडे । मडे । गडे ॥ छतः । मटतः । गतः ॥

^१ W -रः स्थान् । ^२ AD हशिदा: (AD स for श throughout); B's ex. are हशिदु हशि हशिद; W as in text. ^३ All but W confuse स and श. ^४ W -षाणां (!) ^५ E सम्भूद्धौ (?). ^६ Lassen (p. 397) prefers छ to च्छ; the MSS. have छ, but they cannot be relied on. ^७ ABD वंभणस्य (altered in A to मणुस-); W वच्छणस्य (cf. var. lect., vi. 64).

^८ BE -ठः; D -ष्टः; A च्छिष्टः; W विट्ठः. ^९ D -ष्ट; B विष्ट (sic); A च्छिष्ट. ^{१०} A च्छिष्ट-; B n.l.; D चिष्टदि; W विट्ठदि; A adds मणुष्पे (sic) च्छिष्टदि । इत्यादि. ^{११} Only in W. ^{१२} BW मट्ड्. ^{१३} BDW गम्मू सूपू.

^{१४} BW add a Sút. इदानीमो दाणिं ॥ इदानीमित्यस्य स्थाने दाणिं

॥ क्वो दाणिः ॥ १६ ॥

क्वाप्रत्ययस्य स्थाने दाणि^१ इत्ययमादेशो भवति ॥ श्वहिदाणि गडे ।
करिदाणि^३ आच्छडे ॥ सोद्वा^४ गतः । क्वलागतः ॥

॥ शृगालस्य शिंश्चालाशिंश्चालेशिंश्चालकाः ॥ १७ ॥

शृगालशब्दस्य स्थाने शिंश्चालादय आदेशा भवन्ति ॥ शिंश्चाला
आच्छद्वदि । शिंश्चाले आच्छद्वदि । शिंश्चालके^७ आच्छद्वदि ॥ शृगाल
आगच्छति ॥

॥ इति वररुचिक्षते प्राकृतप्रकाशे मागधाख्य
एकादशः परिच्छेदः ॥

इत्यादेशो भवति । दाणि कडं (B -डां); Hema-ch. gives this Sút.
in his Śaurasení chapter. ^१ BDW -णिर्. ^२ MSS. स-. ^३ Only in A.
^४ So BDW. ^५ B च्छ for आ in Sút. throughout, but not in ex.; A
शिंश्चाला orig. ^६ AB शिंश्च-. ^७ A -क.

॥ अथ द्वादशः परिच्छेदः ॥

॥ शौरमेनी ॥ १ ॥

॥ प्रकृतिः मंखृतं ॥ २ ॥

॥ अनादावयुजोम् तथयोर्दधी ॥ ३ ॥

॥ व्यापृते उः ॥ ४ ॥

॥ पुच्चे॒॒पि कचित् ॥ ५ ॥

॥ इ गृध्रस्मैषु ॥ ६ ॥

॥ ब्रह्माण्डविज्ञयज्ञकन्यकाना ष्ठजन्याला चौ वा ॥ ७ ॥

॥ सर्वज्ञेज्ञितज्ञयोर्णः ॥ ८ ॥

¹ BDW स- ; Book xii. has no Comm. in ABCDE ; W gives a Comm. but full of gross errors, and of no authority ; Cf. Lass. App. pp. 49—58, with the Sanksh. S. quoted there : several Sút. are very corrupt. ² B -ते. ³ MSS. -युजः (D orig. -जो) ; BE add अधिकारो ऽयं (added in marg. of D) and then give तथयो- as a new Sút. ; W also divides them, अनादावयुजः ॥ अनादौ वर्तमाना वर्णाः सर्व असं-युक्ताः प्रयोक्तव्याः । कसणो पण्यं । कृष्णः पण्यं ; then तथयोर्दधी॒॒
 ' B -वृते ; W -पृते॒॒ः. ⁵ So EW ; A पुच्चौ ; BD पुच्चो॒॒पि. ⁶ BE -सारेषु. ⁷ BW om. यज्ञ. ⁸ So BW ; D n.l. ; A न्यज्ञवां. ⁹ A यो ; BW चौ ; C भो ; D चौ ; E चौ ; Cf. Lass. App., p. 53. ¹⁰ A -इति गि-लयोर्णः ; B -इति गयोर्णः ; D -इति गियोर्णः ; W -इति तज्ञयोर्णः ; only E -द्विज्ञितज्ञयोर्णः ; Cf. iii., 5.

१ लक्षणोद्धरणः ॥ ५ ॥
 ॥ एिज्जेष्यसोनी लोवे ज्वरदीघस्तः ॥ ६ ॥
 ॥ सो भुविर्विभुः ॥ ७ ॥
 ॥ न खटि ॥ ८ ॥
 ॥ ददातेदैः । ददस्य खटि ॥ ९ ॥
 ॥ ददात् करः ॥ १० ॥
 ॥ अच्छिदः ॥ ११ ॥
 ॥ तदेते चुमरः ॥ १२ ॥
 ॥ दुर्लभैष्णवः ॥ १३ ॥
 ॥ अस्त्रेत्यः ॥ १४ ॥
 ॥ निष्पातिथः ॥ १५ ॥

^१ ABEW क्ला ; W इच्च. ^२ W दुच्च ; AD डुच्चः (?) ; B ऊ-^३ W एिज्ज for एिर्, with ex. कमलाएिज्जं = कमलानि etc. ! ^४ A ल्कावे ; Cf. Lass. p. 54. ^५ W तडि ; E om. S. 12—31. ^६ Lassen's conject. ; AC ददाते दो । ददस्य खटि ; B तदस्ते दे । ददस्य खटि ; D ददातेदैः । ददम दद्यस्य खटि ; W has two Sút. तदस्ते दे । तच्छब्दस्य तेदे आदेशो भवति । तेदो गदो । तेदं पुच्छ । तेदेण किदं and then ददातेदै दस्य खटि । दाधातोः दकारस्य खटि परतो दे आदेशो भवति । देस्सदि etc. ^७ A -ष्टः ; B -ठः ; CW -ठ्ठः ; D -इः. ^८ A स्तु-^९ A n.l. ^{१०} BW (and A ?) अस्त्रेत्यः ; C अस्त्रेत्यः ; D अस्त्रेत्यः (?). ^{११} Ex conject. ; ADC मिपा यैः ; B मिपा यैः ; W मिपि यः ॥ मिपि परतः अस्त्रधातोः य आदेशो भवति । यन्मि ; Hema-ch. and the Sanksh. S.

॥ भविष्यति ॥ सप्तांस्य ॥ संवादः अवलम्बनः ॥ २४ ॥
 ॥ स्त्रियाभित्ती ॥ २५ ॥
 ॥ एवस्य ज्ञेयः ॥ २६ ॥
 ॥ इवस्य विश्वा ॥ २७ ॥
 ॥ असादो जसा उच्चारः ॥ २८ ॥
 ॥ सर्वनामां डे सिला ॥ २९ ॥
 ॥ धातोभावकर्त्तकर्मसु परस्परायह ॥ ३० ॥
 ॥ अनंत्य एच्च ॥ ३१ ॥
 ॥ मिष्ठो लोटिच्च ॥ ३२ ॥

give no help. ¹ Ex conject. (*cf.* Lass App. p. 56); AC भवतिष्ठ (the त in A altered to स्त्र in a later hand; C has स्त्र) मिष्ठाति (ति only added in marg. A) संवा- ; D भुवः सिष्टति मियासवा (the वा partially erased); B भुवः सिष्ट मिष्ट यासाता; W भुवः सिष्ट तिष्ट मिष्ट यासां वा- with ex. भवासि -दि -मि -धः: ² A -त्यि. ³ AC मेव (A orig. न्येव?); B जेक्ष; DW ज्ञेक्ष. ⁴ Corrupt; AC डे सिला; D-त्वा; B डे सिला; W reads Sút. सर्वनामानां डे: ॥ सर्वनामशब्दानां चतुर्थी-कवचनस्य वच्च इत्यादेशो भवति ॥ सञ्चवच्चं कवच्चं महवच्चं तुहवच्चं ॥ सर्वस्त्रै etc.; Lassen, p. 57, proposes डे: स्त्रियौ or स्त्रिहित्याः: ⁵ W absurdly adds सिल्वोः before धातो- (W धात्वो-) from S. 26, and restricts this Sút. to षिञ् and लुञ्. ⁶ ACD अनंत्य एच्च; B अनंत्स एच्च (?); W अन्त्ये एव ॥ सिल्वोर्धात्वोभावादिष्टु विहितं यत्परस्पैपदं तद् अन्त्यवर्ण एव भवति; Qy. अदंत्य एच्च (?) *cf.* Lass. App. p. 57. ⁷ A निष्ठो लेदि च; BCDW मिष्ठो लोटि च (D orig. ले-); W's Comm. is लोटि परतो इन्ये मिष्ट एव भवति । अहं करवामि अहं

॥ आश्वस्याच्छरित्यं ॥ ३० ॥

॥ प्रकृत्या दोलादेष्टदशनेषु ॥ ३१ ॥

॥ ग्रेष भाहाराप्रीतत् ॥ ३२ ॥

॥ इति वररुचिकृते प्राकृतप्रकाशे मनोरमायां वृत्तौ

भामहविरचितायां शौरसेनीलक्षणं नाम

दादशः परिच्छेदः

समाप्तः ॥

गच्छामि । अहं करवाणि गच्छानि. ¹ A -रीञ्च. ² Lassen's conject. p. 58 (*cf.* ii., 35); ABCD प्रकृतो W प्राकृतो and in Comm. -प्राकृतः शब्दः प्रयोक्तव्यः: ³ So W; ACD दोदेष्टदशनेषु (A has a mark of omission over दो); B दोलादेष्टदशनेषु. ⁴ W म-

For Hema-chandra's Sútras on the Sauraseni dialect, see App. C.

APPENDIX A:

[The MS. W contains many Sútras, which are not found in any other; some seem to be taken from Hema-chandra or the Prákrita Sanjívaní, but others it is not easy to trace to their source. Those which have already been given in the notes (as in p. 15, note 4, etc.) will not be repeated here. None of those which follow can have any claim to be considered as Vararuchi's, and many indeed at once betray a spurious origin.]

॥ सरस्मेरयोर्मस्य^१ ॥ अनयोर्मस्य लोपः स्यात् ॥ सरो मेरो । चकाराद् घस्मरादौ लोपः । घस्मरो इत्यादि ॥ १ ॥

॥ धर्घयोष्ठः ॥ धर्घ ग्ध इत्येतयोः स्याने ठकारादेशः स्यात् ॥ वट्टद्विअद्वो । वर्धन्ते विदग्ध । इत्यादि ॥ २ ॥

॥ संयोगपूर्वो ह्रस्खः ॥ सर्वच संयोगपूर्वो ह्रस्खो भवति ॥ किञ्ची । णिक्षंतो । एत्थि ॥ कीर्त्ति । निष्क्रान्त । नास्ति इत्यादि ॥ ३ ॥

॥ दीर्घादिषु वा ॥ दीर्घादिषु शब्देष्वादौ ह्रस्खो वा स्यात् ॥ दिग्घो दीहो । वहो वाहो ॥ दीर्घ वाह्य इत्यादि ॥ ४ ॥

॥ दश्च ल्यपञ्च^२ ॥ ल्यप् प्रत्ययस्य दश्च आदेशः स्यात् चकारात् क्ला- प्रत्ययस्यापि ॥ विहसित्र पठित्र । सुमरित्र करित्र ॥ ५ ॥

॥ क्लो ऽपि दुश्च ॥ क्लाप्रत्ययस्यापि दुश्च आदेशो भवति ॥ गदुश्च कदुश्च ॥ ६ ॥

¹ This is added after iii. 6. ² After iii. 9. ³ Here and often elsewhere W has a double aspirate, which I have corrected. ⁴ This and the next, after iv. 1. ⁵ Cf. iii. 58. ⁶ This and the next, after iv. 23; both belong to Sect. xii.

॥ भवद्वगवतोरात्मं ॥ भवद्वगवच्छब्दयोरात्मं विधीयते ॥ भवा भन्न-
वा कुण्ड । संबोधने । हे भवं हे भन्नवं ॥ ७ ॥

॥ जश्शष्टां दा ॥ एषां दा स्यात् ॥ भवदा ॥ भवतः । भवतः ।
भवता ॥ ८ ॥

॥ उस्तुत्योर्दो ॥ भवदो भवदो । एवं भगवत् ॥ ९ ॥

॥ एवं सर्वेष्वताधिकारादेशेषु ॥ अकारादीनां परे अताधिकारा-
देशा भवन्ति ॥ अग्निस्तु वाउस्तु । अग्नीदो वाऊदो । अग्निस्ति वा-
उम्नि ॥ १० ॥

॥ तत्समासे येषु न विकारः ॥ उक्तलक्षणवशादेषु येषु विकारो
न दृश्यते ते ते शब्दाः प्राकृतसमा बोद्धव्याः । यथा पुरंदर इत्या-
दि ॥ ११ ॥

॥ ल्यप्कारे हीच्र ॥ भूते काले ल्यप्प्रत्ययस्य हीच्र इत्यादेशो
भवति ॥ होहीच्र । पठहीच्र । हसहीच्र ॥ भूय । पाठ्य । हस्य ॥ १२ ॥

॥ हेर्हिंमः ॥ हि तापे । अस्य धातोर्हिंमादेशो भवति । हिमद् ॥ १३ ॥

॥ जयतेर्वा ॥ जि इत्यस्य वा एकारो भवति । जिण्ड जिच्छद् ॥ १४ ॥
॥ नोपसर्गस्य ॥ स्यु इत्येतस्य सोपसर्गस्य भरसुमरौ न स्यातां ॥ वि-
स्तुरद् । पस्तुरद् । अएस्तुरद् । अहिस्तुरद् ॥ १५ ॥

॥ खिदेर्जूर्विस्तुरौ ॥ खिद दैन्ये । अस्य जूरविस्तुरौ भवतः ॥
जूरद् विस्तुरद् ॥ १६ ॥

¹ This and the two next follow v. 44. ² After vi. 60. ³ The last Sút. in Book vi.; a long list of ex. is omitted. ⁴ After vii. 24 [cf. note to vii. 23]; this Sút. seems unaccountable. ⁵ After viii. 6. ⁶ This Sút. comes after W's version of viii. 56 (hence the *na-kāra*) which in W follows viii. 14; [cf. Var. Lect.] ⁷ This Sút. follows and restricts viii. 18; the *m* being elided by iii. 2. ⁸ This and the five next Sútras follow viii. 37; W also has *visūra* in viii. 63, which proves this to be an interpolation.

॥ राजेरेहः ॥ राजृ दीप्तौ । अस्य धातोरेहादेशो भवति ।
रेहैदृ ॥ १७ ॥

॥ इषेर्महः ॥ इष इच्छायां । अस्य धातोर्महादेशो भवति ।
महैदृ ॥ १८ ॥

॥ व्यधेर्विभः ॥ व्यध ताडने । अस्य धातोर्विभादेशो भवति । वि-
भैदृ ॥ १९ ॥

॥ अदेश्वरखः ॥ अद भक्षणे । अस्य धातोश्वरखादेशो भवति ।
चर्णस्वैदृ ॥ २० ॥

॥ दाधाणोडीडामेलं कर्तरि ॥ एषां कर्तरि एलं स्यात् ॥ देइ घेइ
ऐइ उडडेइ । ददाति दधाति नयति उडडीयते ॥ २१ ॥

॥ कर्थेहः^६ ॥ कथ वाक्यप्रबंधे । अस्य धातोस्यकारस्य हकारो भवति ।
कहैदृ ॥ २२ ॥

॥ कष्टेष्टः ॥ कष्ट विपाके । अस्य धातोरंत्यस्य टलं भवात् । कटै ।
कष्टयति ॥ २३ ॥

॥ वचवदोश्च^७ ॥ एतयोरंत्यस्य द्विलं वा स्यात् । चकारादोलंच ॥
वोच्चैदृ वोच्चै । वोल्लैदृ वोल्लै ॥ वक्ति वदति । वदो दो ल इति
ललं ॥ २४ ॥

॥ विकरणानामनियमः ॥ विकरणानां शब्दानामनियमो भवति ॥
होज्जैदृ । झविज्जैदृ । हणिज्जैदृ । हम्मैदृ । वेत्यैदृ । धत्यैदृ । कीरै ॥
भूयते ह्यते हन्यते गृह्णते क्रियते इत्यादि ॥ २५ ॥

^१ Cod. *ri-*. ^२ Cod. *mahai*. ^३ Cod. *vibbhais*, whence Delius conject. *vijjha*.

^४ Sie Cod.; the *skh* may be an error for *kkhh*. ^५ I omit the recapitulation of the roots.

^६ This and the next, after viii. 38. ^७ After viii. 53; the Commentary's *chakāra* is wrong, as there is no Sūt. for *otwam*. ^८ Cf. ii. 12 (?).

^९ After viii. 71, before *ajāñesā bahulam*; cf. Var. Lect., p. 81.

|| उपमायां विच्छब्दौ ॥ २६ ॥
 || इतिशब्दस्य पदांते न्ति ॥ २७ ॥
 || उ चेपविस्मयसूचनासु ॥ २८ ॥
 || मनागर्थे मण २९ ॥
 || हे भो आमंत्रणे ॥ ३० ॥
 || आम् स्वीकृतौ^५ ॥ ३१ ॥
 || इटिशब्दे इन्ति ॥ ३२ ॥
 || दाहिणो दक्षिणे^६ वा ॥ ३३ ॥
 || अपर्थे विधी पदांते ॥ ३४ ॥
 || तंस तिर्यगर्थे ॥ ३५ ॥
 || श्वैः सणिअं ॥ ३६ ॥
 || हित्यं ब्रीडितभीतयोः ॥ ३७ ॥
 || झञ्जपराझञ्जावभिमुखपराझञ्जुखयोः ॥ ३८ ॥
 || वाहिरं वहिः ॥ ३९ ॥
 || उण पुनः ॥ ४० ॥
 || अंतो अंतरर्थे ॥ ४१ ॥

¹ This and the next after ix. 3; I omit the Comm. and ex. as being needless in Sútras on *nipátáh*. ² Cf. i. 14. ³ This and the next, after ix. 8.

⁴ After ix. 13. ⁵ This and the remaining Sútras are inserted after ix. 15 (being immediately preceded by the Var. Lect., of Sút. 9, *q.v.* in notes). ⁶ With Comm. *dakṣināśabde dákhiṇo nipátyate vikalpena*; *dákhiṇo pavano*. ⁷ For this, cf. viii. 62, note; the ex. given is *hittham daññhūṇa rādam = bhitásmi drishṭwā rājánam*. ⁸ The Pr. Sanj. and Hema-ch. both allow *hutta* to be used in the sense of *abhimukha*; cf. Appendix B.; W's ex is *huttam gaam*.

APPENDIX B.

ON PAGE 35 (IV. 25, COMM.).

The passage enclosed in brackets is only found in AC and stands in A as follows :—

क्वचिदा मतुपोन्नस्य^१ मंतो (altered in a later hand to -तो) ला
द्युम्भते क्ववित्। हणुमंतो। इसालावपरे प्रायः शैषिकेषु प्रयुज्यते।
पुरोभवं पुरिष्ठं। आत्मीयं अणुष्ठं। परिमाणे किमादिभ्यो भवन्ति
एवैह्यादयः। एह्यो। किन्तिञ्च। एन्तिञ्च। जेन्तिञ्च। जेह्यं। तेन्तीञ्च
तेह्यं क्वत्ये साङ्गः। तमित्यन्ये देशी शब्दः स इव्यते साताङ्गन्तं। सह-
सुन्तं। जातौ वा स्वार्थिकः कः। जातौ स्वार्थे ककारः प्रयोक्तव्यः।

^१ C-न्यस्य मंतो ता. ^२ C सालु. ^३ C जीतौ but जा- in next line :
C has no other Var. Lect. worthy of notice.

The division of the passage into Sútras (proposed by Prof. Lassen, *cf.* Inst., p. 93) is open to several objections : 1. The silence of the MSS. BDEW ; there being no instance of a Sútra, much less of several Sútras, being found in AC alone, although the other MSS. contain Sútras not found in AC. 2. The two MSS. themselves do not seem to give them as Sútras, as in every instance, if we separate off a part as the Sút., the Comm. is thereby rendered incomplete. 3. The passage needs hardly any alteration to run at once into verse, with the examples interposed between each line ; with the exception of the last two lines, of which more presently.

As printed in the text, I conceive the passage to be quoted by the Scholiast at the end of the Comm. on Sút. 25, for it should be borne in mind that the first three verses still refer to the affix *matup*, which is the subject of that Sút., and the fourth seems only added because other Gram-

marians (*ityānye*), had introduced a pronominal affix, which the author of the verse maintains to be merely a provincialism.

The Prák. Sanj. in the course of its corrupt Comm. on Sút. 25, gives *appullam* and *purillam* (explaining the former by *átmiyam*, and the latter by *purobhavam paurastyam*) and then adds *Bhavettám* (sic) *matupo* 'ntyasya ákárastu tathá kwachit; hanumá, hanumanto; sankhyáyáh kritwaso huttam ábhimukhye 'pi* drísyate; panchahuttam, panchakritwas; chhahuttam shat-krítwas; saahuttam śatakritwas; piahattam, priyábhimukham; ishtau kimyat-tadetadbhyah parimáne ttiahau (ttiaddahau?); kettiam, keddaham, kim pari-mánam asya kiyat; jettiam jeddaham, yávat, etc. These do not appear to be given as new Sútras, but follow in the course of the Comm. After these comes a new Sútra, "Swárthe ko vá; asminarthe prátipadikát kapratyayo bhavati vá; bhamaro, bhamara, vakshe bhamaro;" with other similar ex.

Hema-chandra in a corresponding passage has the following Sútras, which may have occasioned the introduction of the lines in Bhámaha at all.

॥ यन्त्रदेतदोऽतोरित्तिं एतलुक् च ॥ एभ्यः परस्य डावादेरतः परिमाणार्थस्य इत्तिं इत्यादेशो भवति । एतदो लुक् च । यावत् जित्तिं अ । तावत् तित्तिं अ । एतावत् इत्तिं अ ।

॥ इदंकिमस्य डेत्तिअडिन्तिलडेह्वाः ॥ इदंकिंभ्यां यत्तदेतद्-
भ्यस्य परस्यातोर्डावतोर्वा (sic) डित एत्तिअ इन्तिल एह्व इत्यादेशा
भवन्ति । एतस्तुक् च । इयत् एत्तिअ एत्तिलं एह्वं । कियत् । केत्तिअं
किन्तिलं केह्वं etc.

॥ क्वत्वमो झन्नं ॥ with ex. सञ्चञ्जन्नं सहस्रञ्जन्नं । कथं प्रियाभिमखं पित्रञ्जन्नं । अभिमखार्थेन झन्नशब्देन भविष्यति ।

॥ आख्यातो लालवंतमंतेत्तेरमणा मतोः ॥

One ex. of *manta* is *hanumanto*, of *itta* (sic) *mánaitto*, of *ira*, *gavviro*, of *mana*, *dhanamano*; then comes *kechin-mádesam apíchchhanti*, *hanumá*.

After three unimportant Sútras we have

॥ डिल्लुस्त्रौ भवे ॥ भवे इर्ये नामः परौ दल उस्त्र इत्येतौ डितौ
प्रत्ययौ भवतः । पुरिल्लं अप्पिल्लं etc.

* This sense of *abhimukha* is given to *hutta* by Hema-ch. also, see *infra*. Cf. the spurious Süt. of W (No. 38) App. A.

॥ खार्ये कश्च वा ॥ खार्ये कश्चकारादिस्तोऽसौ डितौ प्रत्ययौ वा
भवतः ।

Hema-ch., therefore, and the author of the Pr. Sanj. both confirm the corrections which I have made in the text, down to p. 36, line 2, the only part which is left uncorrected being the two succeeding lines. These will not readily run into verse, and certainly bear strong marks of being a Sút. and mutilated Comm. The *játau* at the commencement seems inexplicable, and the absence of any ex. proves that the Comm. is imperfect. Whether we should read it *swárthe ko rá*, or whether under the *játau* there is hid some allusion to Hema-chandra's *illollau ditau* is doubtful; but as it stands, *játau* is almost unintelligible, and certainly is unsupported by either of the Gramm. who are our authorities for the meaning of the whole passage (*Cf.* the Schol. quoted by Stenzler, Introd. Mrichchhak., p. vi., which also partly runs into verse). All the MSS. agree in adding *swárthe* in the Comm. of Sút. 26, which is a strong argument for a Sútra like this having dropped out here.

APPENDIX C.

HEMA-CHANDRA'S CHAPTER ON THE ŚAURASENÍ DIALECT.

[As the twelfth Section of Vararuchi has no Comm. and is therefore in several places corrupt, I have added an abridgement of Hema-chandra's corresponding rules from the MSS. 200 (*a*) and 171 (*b*) in the Walker Collection in the Bodleian. This and the Sútras of the Sanksh. Sára (Lassen App., p. 51) are of great use in correcting Vararuchi. The numbers affixed are given from *b*, which numbers all the Sútras. The Śaurasení Bháshá takes up SS. 260—286 of the fourth Páda.]

TO DO 'NÁDAU SAURASENYÁM AYUKTASYA. (260.)

Saurasenyám bhásháyám anádáv apadádau vartamánasya takárasya da-káro bhavati, na ched asau varnántarena samyukto bhavati (Var. xii. 3).

ADHAS KWACHIT. (261.)

Varnántarasya adho vartamánasya tasya do bhavati, kwachillakshyánu-sárena; mahando, andeuram.

VÁDES TÁVATI. (262.)

With examples 'dáva,' 'táva.'

Á ÁMANTRYE SAU VENO NAH. (263.)

Ino nakárasya ámantrye sau pare ákáro vá bhavati; bho kanchuiá, pakshe bho tavassi. (*á* is optionally substituted in the voc. for the *n* of words ending in *in*.)

MO VÁ. (264.)

Ámantrye sau nakárasya mo vá bhavati, bho ráam, etc.

BHAVADBHGAVATOH. (265.)

Ámantrya iti nivrittam; anayos sau pare nasya mo bhavati, bhavam, etc. (In this and the preceding rule the final *m* becomes anuswára; cf. Var. iv. 12.)

VÁ RYYO YYAH. (266.)

Ryasya yyo vá bhavati; ayyäutto, pakshe ajja (*cf.* Var. iii. 17; x. 11).

THO DHAH. (267.)

The Comm. adds 'apadádau' (Var. xii. 3).

IHAHACHOR HASYA. (268.)

Dh is substituted for the *h* of iha, and the Prákrit suffix of the 2d pers. plur. imperative (which Hema-ch. calls *hach*; *cf.* Var. vii. 19) as Idha or iha, 'here;' Hodha or hoha, 'be ye.'

BHUVO BHAH. (269.)

The Comm. adds *vá* with ex. bhodi, hodi; bhuvadi, huvadi; bhavadi, havadi (Var. xii. 12.)

PÚRVASYA PURAVAH. (270.)

The Comm. adds *vd*.

KTWA IADÚNAU. (271.)

With ex. Bhavia, bhadúna; havia, hodúna (the MSS. have *iya* for *ia*, but both frequently write *y* for *a*) pakshe, bhottá, hottá (Var. xii. 9).

KRIGAMO DADUAH. (272.)

Ábhyám parasya ktwápratyayasya dit adua ityádeśo bhavati; gadua, etc. (Var. xii. 10).

DIR ICHECHOH. (273.)

Tyádínám ádyatrayasyá ádyasya 'ichecháv' iti vihitayor ichechos stháne dir bhavati, veti nivrittam; dedi, bhodi.

ATO DESCHA. (274.)

Akárát parayor ichechos stháne deh (chakárád diścha) bhavati; gachchade, gachchhadi; ata iti kim, nedí, bhodi.

BHAVISHYATI SSIH. (275.)

The Comm. adds 'hissáhám apavádah' (*cf.* Var. vii. 12, 13) with ex. Bhavissidi, gachhissidi.

ATO NÁSER DÁDODÁDÚ. (276.)

Akárátparasya nases stháne ádo ádu ityádeśau ditau bhavatah (*cf.* Sanksh. Sára, 9; and Lass. App., p. 54).

IDÁNÍMO DÁNIM. (277.)

(*Cf.* Var. xi. 15, Var. Lect.)

TASMÁT TÁ. (278.)

MO 'NTYAṄNO VEDETOH. (279.)

Antyán makárát para idetos parayor nakárágamo vá bhavati.¹

EVÁRTHE YYEVA. (280.)

HANJE CHETYÁHWÁNE. (281.)

(This and the remaining Sútras refer to *nipádtáh*.)

HÍMÁṄAHE VISMAYANIRVEDE. (282.)

NAM NANVARTHE. (283.)

AMMAHE HARSHE. (284.)

HÍHÍ VIDÚSHAKASYA. (285.)

ŚESHAM PRÁKRITAVAT. (286.)

¹ The ex. given are '*i-káre*, juttam ḥimam, juttamīnam, *e-káre*, kim nedam, kimedam, evam nedam, evamedam.'

THE PRÁKRITAPRAKÁŚA

OF VARARUCHI, TRANSLATED.

VICTORY to Ganeśa! who is filled with pleasure as he rubs his cheek with his trunk, while the corners of his eyes are closed as he listens to the sweet sounds of the bees, delighted with the juice which flows from his temples. By searching out the things which were to be defined in these Sútras of Prákrit definitions, composed by Vararuchi, Bhámaha, having attained their meaning, has made a clear and yet concise commentary.

SECTION THE FIRST.

ÁDER ATĀH. (1).

This Sútra is supposed to exercise an authority [*adhikára*], by virtue of which it is implied in the succeeding sútras. The various rules, which we shall go through in order, are to be understood as supplying substitutes 'for the first *a*.' 'For the first' is implied in all the Sútras to the end of the section; '*a*' is implied until it is itself enjoined as a substitute for another vowel [in Sútra 10]. The *t* in *at* is used to exclude the homogeneous vowel¹ [Pánini, i., 1. 70].

Á SAMRIDDHYÁDISHU VÁ. (2).

In the words *samiddhi*, etc., *á* is optionally used for the first *a*. Thus Prákrit:—

Samiddhí, sámiddhí; paādam, páādam; ahijái, áhijái; manansiní, mánan-

¹ *Áder* does not merely refer to the vowel in the first syllable, as it strictly ought to do, but frequently means the first vowel of a certain kind in a word, e.g., the *a* in *ishat* in Sútra 3.

siní; padivaá, pádivaá; sariehchham, sárichchham; padisiddhí, pádisiddhí; pasuttam, pásuttam; pasiddhí, pásidhí; asso, áso.

Sanskrit :—

Samriddhi, ‘prosperity’; prakaṭa, ‘manifest’; abhijáti, ‘family’; manawiní, ‘a wise woman’; pratipad, ‘the first day of a lunar fortnight’; sadhiksha, ‘like’; pratisparddhin, ‘a rival’;¹ prasupta, ‘asleep’; prasiddhi, ‘fame’; áswa, ‘a horse.’

This is a class of words which can only be determined by observing the forms used in classical authors.

IDÍSHATPAKWASWAPNAVETASAVYAJANAMRIDANGÁNGARE-SHU. (3).

In the words *íshat*, etc., *i* is substituted for the first *a*. The ‘optionally’ of the former rule does not apply to this.

Isi, pikkam, sivino, vediso, viano, muingo, ingálo.

Íshat, ‘little’; pakwa, ‘cooked’; swapna, ‘sleep’; vetasa, ‘a ratan’; vyajana, ‘a fan’; mridanga, ‘a drum’; angára, ‘charcoal.’

LOPO 'RANYE. (4).

In the word *aranya*, ‘a forest,’ the first *a* is elided: as, *Rannam*.

E ŚAYYÁDISHU. (5).

In the words *śayyá*, etc., *e* is substituted for the first *a*.

Sejjá, sunderam, ukkero, teraho, achcheram, perantam, vellí.

Śayyá, ‘a bed’; saundarya, ‘beauty’; utkara, ‘a heap’; trayodaśa, ‘the thirteenth’; áscharya, ‘wonderful’; paryanta, ‘limit’; valli, ‘a creeper.’

O BADARE DENA (6).

In the word *badara*, ‘the jujube,’ the first *a*, with the letter *d* (including its inherent vowel), becomes *o*, as *Voram*.

LAVANANAVAMALLIKAYOR VENA. (7).

In the two words *lavaṇa*, ‘salt,’ and *navamalliká*, ‘double jasmine,’ the first *a*, with the following *v* (including its inherent vowel), becomes *o*: as, *Lonam*, *nomalliaú*.

² Such is Vararuchi’s explanation, *cf.* iii., 37; Lassen (Prák. Instit. p. 265, note) proposes ‘pratishiddhi.’ I may add here that in the first four Sections I have generally followed the MSS. in giving the Sanskrit word in its crude form, while in Prákrit it appears in its nom. sing., as modified by the rules of Sect. v. This chiefly applies to the termination *o*.

MAYÚRAMAYÚKHAYOR YWÁ VÁ. (8).

In the two words *mayúra*, ‘a peacock,’ and *mayúkha*, ‘a ray,’ the first *a*, with the syllable *yú*, becomes optionally *o* : as, *Moro* or *maúro*, *moho* or *maúho*.

CHATURTHÍCHATURDAŚYOS TUNA. (9).

In the two words *chaturthí* and *chaturdaśi*, ‘the fourth’ and ‘fourteenth lunations,’ the first *a*, with the syllable *tu*, optionally becomes *o* : as, *Chotthí* or *chaütthí*, *choddahí* or *chaüddahí*.

ADÁTO YATHÁDISHU VÁ.¹ (10).

A is no longer implied [see Sútra 1], in consequence of the change of *sthánin* or ‘primitive element.’ In the words *yathá*, etc., *a* is optionally substituted for *á*.

Jaha, *jahá*; *taha*, *tahá*; *pattharo*, *pattháro*; *pauam*, *páuam*; *talavéntaaam*, *tálavéntaaam*; *ukkhaam*, *ukkháam*; *chamaram*, *chámaram*; *paharo*, *paháro*; *chađú*, *cháđú*; *davaggí*, *dávaggi*; *khaiam*, *kháiam*; *santhaviam*, *santháviam*; *halio*, *hálio*.

Yathá, ‘as’; *tathá*, ‘so’; *prastára*, ‘a bed’; *prákrita*, ‘low’; *tálavrintaka*, ‘a fan’; *utkháta*, ‘dug up’; *chámara*, ‘a chowrie’; *prahára*, ‘a blow’; *chátu*, ‘flattery’; *dávágni*, ‘the burning of a forest’; *khádita*, ‘eaten’; *sansthápita*, ‘placed’; *hálika*, ‘belonging to a plough.’

IT SADÁDISHU. (11).

In *sadá*, etc., *i* is optionally substituted for *á* : as, *Sai*, *saá*; *tai*, *taá*; *jai*, *jaá*.

Sadá, ‘always’; *tadá*, ‘then’; *yadá*, ‘when.’

ITA ET PIṄDASAMESHU. (12).

In words like *piṄda*, *e* is optionally substituted for *i* : as, *Pendam*, *pindam*; *neddá*, *niddá*; *sendúram*, *sindúram*; *dhammellam*, *dhām-millam*; *chendham*, *chindham*; *venhú*, *vinhú*; *pettham*, *pittham*.

Pinda, ‘a lump’; *nindrá*, ‘sleep’; *sindúra*, ‘red lead’; *dhammilla*, ‘braided hair’; *chihna*, ‘a mark’; *vishnu*, ‘Vishnu’; *pishṭa*, ‘pounded.’

The word *sama* or ‘like,’ is used to indicate that the rule only applies when the *i* is followed by a conjunct consonant (as in *piṄda*).

AT PATHIHARIDRÁPRITHIVÍSHU. (13).

¹ The Prák. Sanj. constantly uses this sútra to explain the change of *á* to *a* before a conjunct; as in *āchchhera* for *āścharya*.

In *pathin*, etc., *a* is substituted for *i*: as,

Paho (or in its crude form, paha), haladdá, puhamí.

Pathin, 'a path'; haridrá, 'turmeric'; prithiví, 'the earth.'

ITESTAH PADÁDEH. (14).

In the word *iti*, 'thus,' when at the beginning of a sentence, *a* is substituted for the *i* which follows the *t*: as,

Ia uaha annaha-vaṇam, ia viasantú chiram.

Iti paśyatánathávachanam, 'so behold⁴ the hypocrisy (?); iti vikasan-tyás chiram, 'thus blossoming a long time.'

We infer, from its being restricted to the beginning of a sentence, that the rule does not hold in such a case as *pio tti*, 'priya iti.'

UD IKSHUVRIŚCHIKAYOH. (15).

In the two words *ikshu*, 'the cane,' and *vriśchika*, 'the scorpion,' *u* is substituted for *i*: as, *Uchchhú*, *vinchhuo*.

O CHA DWIDHÁKRINAH. (16).

O is substituted in the word *dwidhá* when used with the root *kriṇ*, and *u* also, since we find *cha* in the Sútra. Thus, *dwidhákritam*, 'bisected,' becomes *doháiam* or *duháiam*; and *dwidhákriyate*, 'it is bisected,' *doháijjai* or *duháijjai*.

ÍT SINHAJIHWAYOŚCHA. (17).

In *sinha*, 'a lion,' and *jihvá*, 'the tongue,' *i* is substituted for *i*: as, *sīho*, *jihá*. The *cha* is used in the Sútra to include other words which are not mentioned, hence there is an *i* in such words as *visattha*, *visambha*, etc., for *viśicasta*, 'trusted,' *visrambha*, 'trust,' etc. [The commentator, therefore, would seem to bring under this rule the various instances where an *i*, which would properly in Prákrit be followed by a double consonant, is exchanged for an *i*, and one of the consonants is dropped].

ID ÍTAH PÁNÍYÁDISHU. (18).

In *pániya*, etc., *i* is substituted for the first *i*: as,

⁴ The first of these examples is very obscure. *Uaha* or *uaha* is a singular word, which is found in the Bengálí recension of Śakuntalá [see Boehtl., p. 150]. There is no rule for it in Vararuchi, but Hemachandra [8th adhy., 2nd páda] has the following: 'Ua paśya; ua iti paśy'etyasyárthe vá prayok-tavyam; pakṣhe pulaádayah' [cf. Var. viii. 69]. Lenz, therefore, rightly called it [Urv. p. 224], 'imperativa quædam forma vulgaris linguae.'

Pániam, aliam, valiam, taánim, kariso, duiam, taiam, gahiram.

Páníya, 'water'; alíka, 'false'; vyalíka, 'painful'; tadánim, 'then'; karísha, 'dried cow-dung'; dwitiya, 'second'; tritiya, 'third'; gabhíra, 'deep.'

EN NÍDÁPÍDAKÍDRIGÍDRÍSESHU. (19).

In *nída*, etc., *e* is substituted for *i*: as,

Neddam, ápelo, keriso, eriso.

Nída, 'a nest'; ápida, 'pressing'; kídríś, 'what like'; ídríśa, 'such.'

UTA OT TUNDARÚPESHU. (20).

In words like *tunda*, *o* is substituted for *u*: as,

Tondam, mottá, pokkharo, potthao, loddhao, kottimam.

Tunda, 'the face'; muktá, 'a pearl'; pushkara, 'a lake'; pustaka, 'a book'; lubdhaka, 'a hunter'; kuttima, 'a jewel-mine.'

The word *rúpa* or 'like,' is used in the Sútra to indicate that the *u* must be followed by a conjunct consonant (as in *tunda*).

ULÚKHALE LWÁ VÁ. (21).

In *ulúkhala*, 'a mortar,' *u* with the syllable *lu* optionally becomes *o*: as, *okkhalam* or *ulúhalam*.

AN MUKUTÁDISHU. (22).

In *mukuta*, etc., *a* is substituted for the first *u*: as,

Maudam, maulam, garuam, garuí, jahitthilo, soamallam, avari.

Mukuta, 'a crest'; mukula, 'a bud'; guru, gurví, 'heavy'; Yudhishthira, 'the name of a king'; saukumárya, 'youthfulness'; upari, 'above.'

IT PURUSHE ROH. (23).

In the word *purusha*, 'a man,' *i* is substituted for the *u* which follows *r*: as, *Puriso*.

UD ÚTO MADHÚKE. (24).

In the word *madhúka*, 'Bassia latifolia,' *u* is substituted for *ü*: as, *Mahuam*.

AD DUKÚLE VÁ LASYA DWITWAM. (25).

In the word *dukula*, 'woven silk,' *a* is optionally substituted for *ü*, and when it is so substituted, the *l* is doubled: as, *Duallam* or *duúlam*.

EN NUPURE. (26).

In the word *núpura*, 'an anklet,' *e* is substituted for *ü*: as, *Neuram*.

RITO 'T. (27).

A is substituted for *ri* in the first syllable of a word: as,

Tanám, ghaná, maam, kaam, vaddho, vasaho.

Trīṇa, 'grass'; ghrīṇā, 'pity'; mrīta, 'dead'; krita, 'made'; vriddha, 'old'; vrishabha, 'a bull.'

ID RISHYÁDISHU. (28).

In *rishi*, etc., *i* is substituted for the initial *ri*: as,
Isí, visí, gitthí, ditthí, sitthí, singáro, mianko, bhingo, bhingáro, hiaam, viinho, vinham, kisaro, kichehá, vinchhuo, siálo, kií, kisi, kivá.

Rishi, 'a sage'; vrishí, 'an ascetic's cushion'; grishti, 'a cow that has had one calf'; drishti, 'sight'; srishti, 'creation'; śringára, 'love'; mrigánka, 'the moon'; bhṛinga, 'a bee'; bhṛingára, 'a vase'; hrīdaya, 'the heart'; vitrishna, 'contented'; vrinhita, 'grown'; kriśara, 'a kind of pottage'; krityá, 'action'; vríschika, 'a scorpion'; śrigála, 'a jackal'; kriti, 'act'; krishi, 'husbandry'; kripá, 'pity'.

UD RITWÁDISHU. (29).

In *ritu*, etc., *u* is substituted for the initial *ri*: as,
Udú, munálo, puhvá, vundávanam, páuso, pautti, viudam, samvudam, nivvudam, vuttanto, parahuo, máuo, jámáuo.

Ritu, 'a season'; mrīnála, 'a lotus-fibre'; prithiví, 'the earth'; vrindávana, 'a country so called'; právrish, 'the rainy season'; pravritti, 'news'; vivrita, 'opened'; samvrita, 'covered'; nirvrita, 'ended'; vrittánta, 'news'; parabhrita, 'the köil'; mátriqa, 'a maternal uncle'; jámátriqa, 'a son-in-law'.

AYUKTASYA RIH. (30).

The syllable *ri* is substituted for the vowel *ri* when initial and not connected with another letter: as,

Rinam, riddho, richchho.

Rīnam, 'a debt'; riddha, 'prosperous'; riksha, 'a bear.'

KWACHID YUKTASYÁPI. (31).

The syllable *ri* is sometimes substituted for an initial *ri*, even when it is connected with another letter: as,

Eriso, sariso, táriso.

Ídrísa, 'such'; sadrísa, 'like'; tádrísa, 'such.'

VRIKSHE VENA RUR VÁ. (32).

In the word *vriksha*, 'a tree,' the syllable *ru* is optionally substituted for the initial *ri* with its accompanying *v*: as *rukko*, *vachchho*. The option being here definitely restricted, the change does not take place at all in the case of the substitution of *chh*, but it holds universally in that of *kh* [see iii., 31.]

LRITAH KLRIPTA ILIH. (33).

In the word *klyipta*, 'made,' *ili* is substituted for *ri*: as, *Kilittam*. From the above substitutions being enjoined, we infer that the vowels *ri* and *li* do not exist in Prákrit.

ETA ID VEDANÁDEVARAYOH. (34).

In *vedaná*, 'pain,' and *devara*, 'a brother-in-law,' *i* is substituted for *e*: as, *vianá*, *diaro*. Since 'optionally' is still implied (from Sútra 32), the forms *veaná* and *dearo* are also sometimes used.

AITA ET. (35).

E is substituted for the first *ai*: as,

Selo, sechham, crávano, keláso, tellokkam.

Saila, 'a mountain'; *śaitya*, 'cold'; Airávata, 'Indra's elephant'; Kailása, 'the mountain so called'; *trailokya*, 'the three worlds.'

DAITYÁDISHWAΪ. (36).

In the words *daitya*, etc., *ai* is substituted for the diphthong *ai*: as, Daïchcho, chaïitto, bhaïravo, saïram, vaïram, vaïdeso, vaïdeho, kaïavo, vaïsáho, vaïsio, vaïsampáano.

Daitya, 'a demon'; Chaitra, 'the name of a month'; bhairava, 'dreadful'; swaira, 'wilfulness'; vaira, 'enmity'; vaidesa, 'foreign'; vaideha, 'a trader'; kaitava, 'a cheat'; Vaiśákha, 'the name of a month'; vaiśika, 'meretricious'; Vaiśampáyana, 'the name of a poet'; etc.

DAIVE VĀ. (37).

In *daiva*, 'fate,' *ai* is optionally substituted for the diphthong *ai*: as, *daïvam* or *devvam*. In the case of its non-substitution, the *v* is doubled by the Sútra 'Nídadishu' [iii., 52].

IT SAINDHAVE. (38).

In the word *saindhava*, 'produced in Sindh,' *i* is substituted for *ai*: as, *Sindhavam*.

ÍD DHAIRYE. (39).

In the word *dhairyā*, 'firmness,' the substitute is *ī*: as, *Dhīram*.

OTO 'DVÁ PRAKOSHTHE KASYA VAH. (40).

In the word *prakoshtha*, 'the fore-arm,' *a* is optionally substituted for *o*; and, when it is so substituted, the *k* becomes *v*: as, *Pavattho* or *paotttho*.

AUTA OT. (41).

O is substituted for the first *au*: as,

Komuí, jovvanam, kothuho, kosambí.

Kaumudí, 'moonlight'; yauvanam, 'youth'; kaustubha, 'Vishṇu's gem'; Kauśambí, 'the name of a city.'

PAURÁDISHWAŪ. (42).

In *paura*, etc., *aū* is substituted for the diphthong *au*:

Pāüro, kaürao, prāüiso.

Paura, 'a citizen'; kaurava, 'a descendant of Kuru'; paurusha, 'manly.'

These form a class of words which can only be determined by observing the forms used in good authors. In the word *kaūsala*, 'welfare,' the change is optional: as, *kosalo* or *kaūsalo*.

ÁCHCHA GAURAVE. (43).

In the word *gaurava*, 'respectability,' *u* is substituted for *au*, and so also is *aū* as before (since we find *cha*, 'and,' in the Sútra): as, *gáravam* or *gaūravam*.

UT SAUNDARYÁDISHU. (44).

In *saundarya*, etc., *u* is substituted for *au*: as,

Sunderam, munjáano, sunđo, kukkheao, duvvário.¹

Saundarya, 'beauty'; maunjáyana, 'a place producing the *munja* plant' (?); śaunda, 'intoxicated'; kauksheyaka, 'a sword'; dauvárika, 'a porter,' etc.

¹ I may here remind the reader of what is further discussed elsewhere—viz., that in Prákrit there appears to have been no distinction between *v* and *b*, although it is uncertain which was the prevailing sound.

SECTION THE SECOND.

AYUKTASYÁNÁDAU. (1).

This being an *adhikára*, will be implied in the succeeding Sútras. The rules which we shall from this point enjoin, are to be understood as applying in the case of a single non-initial consonant. The elision of *k*, etc., by Sútra 2, will serve for an instance: as, Maüdam for the Sanskrit Mukuta. Why do we say ‘a single consonant’? Compare Aggho and Akko for the Sanskrit Argha and Arka (where we find a conjunct consonant, and consequently no elision). Why ‘non-initial’? compare Kamalañam. ‘Single’ is implied to the end of the section; ‘non-initial,’ until *j* is enjoined in Sútra 31.

KAGACHAJATADAPAYAVÁM PRÁYO LOPAH. (2).

These nine consonants, *k*, *g*, *ch*, *j*, *t*, *d*, *p*, *y*, *v*,¹ when single and non-initial, are generally elided: as, *k*, Maülo, naülam; *g*, sáaro, naaram; *ch*, vaanam, súi; *j*, gao, raadam; *t*, kaam, viánam; *d*, gaá, mao; *p*, kai, viulam, suuriso. (In the word ‘supurusha,’ although the *p* is the initial of the word ‘purusha,’ the last member of the compound, it is still elided. The author of the comment. therefore declares that ‘the initial letter of the last member of a compound is considered as non-initial.’) *Y*, váuná, naanam; *v*, jíam, diaho [cf. ii. 46].

Mukula, ‘a bud’; nakula, ‘disgraced’;² ságara, ‘the sea’; nagara, ‘a city’; vachana, ‘speech’; súchí, ‘a needle’; gaja, ‘an elephant’; rajata, ‘silver’; kríta, ‘made’; vitána, ‘expansion’; gadá, ‘a club’; mada, ‘joy’; kapi, ‘an ape’; vipula, ‘large’; supurusha, ‘a good man’; váyuná, (instr. of váyu) ‘the wind’; nayana, ‘the eye’; jíva, ‘life’; divasa, ‘a day’.

From the use of *práyas*, (‘generally,’) in the Sútra, we conclude that there is no elision where euphony is satisfied, as in Sukusumam, piagamanam, sachávam, avajalam, atulam, ádarō, apáro, ajaso, savahumánam.

Sukusuma, ‘fair-flowered’; priyagamaṇa, ‘sweetly-going’; sachápa, ‘armed

¹ Or *b*; cf. Lass., p. 201.

² Or, ‘A Pándava prince’ [naülo].

with a bow'; apajala, 'without water'; atula, 'unequalled'; ádara, 'respect'; apára, 'unbounded'; ayaśas, 'infamy'; sabahumána, 'respectful.'

As illustrations of what we mean by 'single consonants,' compare Sakko, maggo, for Śakra, 'Indra,' and márga, 'a path:' and by 'non-initial,' compare Kálo and gandho, for Kála, 'time,' and gandha, 'a smell.'

YAMUNÁYÁM MASYA. (3.)

In the word *Yamuná*, 'the river so called,' the *m* is elided: as, *Jaūná*.

SPHATIKANIKASHACHIKURESHU KASYA HAH. (4.)

'Non-initial' continues to be implied. In the three words *sphatíka*, 'crystal,' *nikasha*, 'the touchstone,' and *chikura*, 'hair,' *h* is substituted for *k* [we now pass from elision to substitution]: as, *Phalihō*, *nīhaso*, *chihuro*.

ŚÍKARE BHĀH. (5.)

In the word *śikara*, 'thin rain,' *bh* is substituted for *k*: as, *Sibharo*.

CHANDRIKÁYÁM MAH. (6.)

In the word *chandriká*, 'moonlight,' *m* is substituted for *k*: as, *Chandimá*.

RITWÁDISHU TO DAH. (7.)

In *ritu*, etc., *d* is substituted for *t*: as,

Udú, raadam, áado, nivvudí, áudí, samvudí, suidí, áidí, hado, sanjado, viudam, sanjádo, sampadi [*padīvaddí*¹].

Ritu, 'a season'; rajata, 'silver'; ágata, 'come'; nirvṛiti, 'rest'; ávṛiti, 'a surrounding'; samvṛiti, 'covering'; sukṛiti, 'virtue'; ákṛiti, 'form'; hata, 'killed'; samyata, 'restrained'; vivṛita, 'opened'; samyáta, 'gone'; samprati, 'now'; pratipatti, 'fame.'

PRATISARAVETASAPATÁKÁSU DAH. (8.)

In these words, *d* is substituted for *t*: as,

Padisaro, vediso, padáá.

Pratisara, 'a servant';² vetasa, 'the ratan'; patáká, 'a flag.'

VASATIBHARATAYOR HAH. (9.)

In *vasati*, 'a dwelling,' and *bharata*, 'a proper name,' *h* is substituted for *t*: as, *Vasahi*, *bharaho*.

¹ This word ought not to belong to this Sútra, as it is intended only for words with a single *t*; but the Sanksh. Sára, in its corresponding rule, adds *nishpatti* and *sampatti* besides: [see Lassen, App., p. 42.]

² As this change of *prati* to *padī* is universal [see Lassen, p. 204], it is singular that this is the only instance given by Vararuchi in a Sútra. The

GARBHITE NAH. (10.)

In *garbhita*, 'pregnant,' *n* is substituted for *t*: as, *Gabbhinam*.

AIRÁVATE CHA. (11.)

In *airávata*, 'Indra's elephant,' *n* is substituted for *t*: as, *Erávano*.

PRADÍPTAKADAMBADOHADESHU DO LAH. (12.)

In these words *l* is substituted for *d*: as,

Palittam, *kalamvo*, *dohalo*.¹

Pradípta, 'kindled'; *kadamba*, 'the tree so called'; *dohada*, 'the longing of a pregnant woman.'

GADGADE RAH. (13.)

In *gadgada*, 'inarticulate utterance,' *r* is substituted for *d*: as, *Gaggaro*.

SANKHYÁYÁM CHA. (14.)

In words expressive of number, *r* is substituted for *d*: as,

Eáraha, *váraha*, *teraha*.

Ekádaśa, 'eleven'; *dwádaśa*, 'twelve'; *trayodaśa*, 'thirteen.' But the *d* must be a 'single' letter [by Sútra 1], or the rule will not apply; thus we find *Chauddaha* for *Chaturdaśa*, 'fourteen,' (by iii. 3, and iii. 50).

PO VAH. (15.)

V is substituted for a single non-initial *p*: as,

Sávo, *savaho*, *ulavo*, *uvasaggo*.

Sápa, 'a curse'; *śapatha*, 'a curse'; *ulapa*, 'a kind of grass'; *upasarga*, 'a portent.'

From the use of *práyas*, ('generally,') [implied from Sútra 2] we infer that this rule applies wherever there is no elision.

ÁPÍDE MAH. (16.)

In the words *ápida*, 'pressing,' *m* is substituted for *p*: as, *Ámelo* [*cf. i., 19*].

UTTARIYÁNÍYAYORJJO VÁ. (17.)

In the word *uttariya*, and in words ending with the affix *aníya*, *j* is substituted for *y*: as,

Uttaríam or *uttaríjam*, *ramaníam* or *ramaníjjam*, *bharaníam* or *bharaníjjam*.

Uttariyá, 'an outer garment'; *ramaníyá*, 'pleasing'; *bharaníyá*, 'to be cherished.'

Prák. Sanj. reads in the Sút. *prati* for *pratisara*. Hema-chandra has a Sútra, *Pratyádau dah*.

¹ Hema-chandra has also *dohalo*.

CHHÁYÁYÁM HAH. (18).

In the word *chháyá*, 'a shadow,' *h* is substituted for *y*: as, *Chháhá*.

KABANDHE BO MAH. (19).

In the word *kabandha*, 'a headless trunk,' *m* is substituted for *b*: as, *Kamandho*.¹

TO DAH. (20).

D is substituted for a non-initial *t*: as,

Nado, *vidavo*.

Nata, 'an actor'; *vitapa*, 'a branch.'

SATÁSAKATAKAITABHESHU DHAH. (21.)

In the words *satá*, 'an ascetic's clotted hair,' *śakata*, 'a cart,' *kaitabha*, 'a demon,' *d̄h* is substituted for *t*: as, *Sadhá*, *saadho*, *kedhavo* [cf. Sútra 29].

SPHATIKE LAH. (22.)

In *sphatika*, 'crystal,' *l* is substituted for *t*: as, *Phaliho* [cf. Sút. 4].

DASYA CHA. (23).

L is substituted for a single non-initial *d*: as,

Dálínam, *taláam*, *valahí*.

Dádima, 'a pomegranate'; *tadága*, 'a pond'; *vadabhi*, 'an awning, etc., on a palace.' Since *práyas*, ('generally,') is implied from Sútra 2, we infer that such forms as the following are also admissible: as, *dádimam*, *vadisam*, *nivido*.

THO DHAH. (24.)

Dh is substituted for a single non-initial *th*: as,

Madham, *jadharam*, *kadhoram*.

Matha,² 'a college'; *jathara*, 'the belly'; *kathora*, 'hard.'

ANKOTHE LLAH. (25).

In *ankotha*, 'a plant,' *ll* is substituted for *th*: as, *Ankollo*.

PHO BHAH. (26.)

Bh is substituted for a single non-initial *ph*; as,

Sibhá, *sebháliá*, *sabharí*, *sabhalam*.

Siphá, 'a fibrous root'; *śephálíká*, 'a flower'; *śapharí*, 'a small fish'; *saphala*, 'fruitful.'

¹ *Kabandha* also means 'water,' and in this sense *kamandha* is said to be a Sanskrit word [see Wilson's Lexicon.]

² Masc. in Sans.

KHAGHATHADHABHÁM HAH. (27.)

H is substituted for the five consonants *kh*, *gh*, *th*, *dh*, *bh*, when single and non-initial; *kh*, muham, mehalá; *gh*, meho, jahanam; *th*, gáhá, savaho; *dh*, ráhá, vahiro; *bh*, sahá, rásaho.

Mukha, 'the face'; mekhalá, 'a girdle'; megha, 'a cloud'; jaghana, 'the loins'; gáthá, 'a song'; śapatha, 'a curse'; Rádhá, 'Krishna's favourite'; badhira, 'deaf'; sabhá, 'a house'; rásabha, 'an ass.'

Práyah being still implied [see Sútra 23], we also find such forms, as

Pakhalo, palanghano, adhíro, adhano, uvaladdhabhávo.

Prakhala, 'very base'; pralanghana, 'transgressing'; adhíra, 'unsteady'; adhana, 'poor'; upalabdhabháva, 'having the meaning understood.'

PRATHAMAŚITHILANISHADHESHU DHAH. (28.)

In the words *prathama*, 'first'; *śithila*, 'loose'; *nishadha*, 'the name of a country,' *dh* is substituted for *th* and *dh*; as *Padhamo*, *sidhilo*, *nisdhó*.

KAITTABHE VAH. (29.)

In the word *kaitabha*, 'the name of a demon,' *v* is substituted for *bh*, as *Kedhavo*.

HARIDRÁDÍNÁM RO LAH. (30.)

In *haridrá*, etc., *l* is substituted for *r*: as

Haladdá, chalano, muhalo, jahitthilo, somálo,¹ kalunam, angulí, ingálo, chiládo, phalihá, phalihó.

Haridrá, 'turmeric'; charaṇa, 'the foot'; mukhara, 'noisy'; Yudhiṣṭhíra, 'name of a king'; sukumára, 'soft'; karuṇa, 'mournful'; anguri, 'a finger'; angára, 'charcoal'; kiráta, 'a barbarian'; parikhá, 'a moat'; parigha, 'a club,' etc.

ADER YO JAH. (31.)

The *adhikára* of 'non-initial' which was implied from Sútra 1 ends here. *J* is substituted for an initial *y*: as,

Jatthí, jaso, jakkho.

Yash्टi, 'liquorice';² yaśas, 'glory' [*cf.* iv. 18]; yaksha, 'a demigod.'

¹ This form is thus explained by the Prákrita Sanj.—*Sukumára*; the first *u* becomes *o* by i. 20; the *k* is elided by ii. 2; and the *o* and *u* now meeting in Sandhi, the last is dropped by iv. 1; we have thus *somára* and by the present rule *somála*. W's Var. Lect. *suumálo* was accidentally omitted in notes to p. 14; all the other MSS. have *somálo*.

² As *yash्टi* is also the subject of the next Sútra, either there are two

YASHTYÁM LAH. (32.)

In the word *yashṭi*, 'a stick,' *l* is substituted for *y*: as *Lattī*.

KIRÁTE CHAH. (33.)

In *kirāta*, 'a barbarian,' *ch* is substituted for the initial *k*: as, *Chilādo*.

KUBJE KHAH. (34.)

In *kubja*, 'hump-backed,' *kh* is substituted for the initial letter: *Khujjo*.

DOLÁDANDADAŚANESHU DAH. (35.)

In the words *dolá*, 'a litter'; *danda*, 'a staff'; *daśana*, 'a tooth,' *d* is substituted for the initial letter: as, *Dold*, *dando*, *dasano*.

PARUSHAPARIGHAPARIKHÁSU PHAH. (36.)

In the words *parusha*, 'harsh'; *parigha*, 'a club'; *parikhá*, 'a moat,' *ph* is substituted for the initial letter: as, *Pharuso*, *phalihō*, *phalihá*.

PANASE 'PI. (37.)

Also in the word *panasa*, 'the bread-fruit tree,' *ph* is substituted for *p*: as, *Phanaso*.

VISINYÁM BHAIH. (38.)

In the word *visini*, 'an assemblage of lotus-flowers,' *bh* is substituted for the initial letter, as *bhisiní*. From the express mention of the feminine [*visini*] we infer that the rule does not hold in the neuter *visam*, 'the lotus-fibre.'

MANMATHE VAH. (39.)

In the word *manmatha*, 'love,' *v* is substituted for the initial letter: as, *Vammaho*.

LÁHALE NAH. (40.)

In the word *lāhala*,¹ *n* is substituted for the initial letter: as *Nāhaho*.

SHATŚÁVAKASAPTAPARNÁNÁM CHIHAH. (41.)

forms in use or there ought to be some difference of meaning in the two words. The meaning in the text seems justified by a Var. Lect. *madhuyashti* in two MSS.; but Cf. Lass. Inst. p. 100. Lassen (p. 195) illustrates *lattī* by the modern *lath*, 'a column': as, Firoze Lath.

¹ Two MSS. read *lohalā*, 'made of iron,' for the unknown word *lāhala*; but as Hema-chandra [see note 4, Sút. 38], recognises the word, as well as three, if not four of the MSS. of Vararuchi, it is probably correct. Hema-chandra's rule is also found in the Prák. Sanj.

In these words *chh* is substituted for the initial letter: as,

Chhaṭhí, *chhammuho*, *chhávao*, *chhattavanno*.

Shashṭhí, 'the sixth day of the lunar fortnight'; *shañmukha*, 'Kártikeya'; *sávaka*, 'a young animal'; *saptaparna*, 'a kind of tree.'

NO NAH SARVATRA. (42.)

'Initial' is no longer implied here. *N* is substituted for a single *n* everywhere: as,

Naí, *kanaam*, *vaanam*, *mápuso*.

Nadí, 'a river'; *kanaka*, 'gold'; *vachana*, 'speech'; *mánusha*, 'human.'

ŚASHOHOH SAH. (43.)

S is everywhere substituted for *ś* and *sh*: as,

(*S*) *saddo*, *niśá*, *ankuso*; (*sh*) *sañḍho*, *vasaho*, *kasáam*.

Śabda, 'a sound'; *niśá*, 'night'; *ankuśa*, 'an elephant's hook'; *shandha*, 'a eunuch'; *vrishabha*, 'a bull'; *kasháya*, 'brown.'

DASÁDISHU HAH. (44.)

In the words *daśa*, etc., *h* is substituted for *ś*: as,

Daha, *eáraha*, *váraha*, *teraha*.¹

Daśa, 'ten'; *ekádaśa*, 'eleven'; *dwádaśa*, 'twelve'; *trayodaśa*, 'thirteen.'

[cf. ii. 14, for the change of *d* to *r*.]

SANJNÁYÁM VÁ. (45.)

When the word is a name, the substitution of *h* for *ś* in *daśa* is optional: as, *Dahamuho*, *dasamuho*; *dahavalo*, *dasavalo*; *daharaho*, *dasaraho*.

Daśamukha, 'a name of Rávaṇa'; *daśabala*, 'a Buddha teacher'; *Daśaratha*, 'the name of a king.'

DIVASE SASYA. (46.)

In the word *divasa*, 'a day,' *h* is substituted² for *s*: as, *Diaho*.

SNUSHÁYÁM NHAH. (47.)

In the word *snushá*, 'a daughter-in-law,' *nh* is substituted for *sh*, as *Sonhá*.

¹ It may be worth while to trace the steps by which *trayodaśa* becomes *teraha*. By i. 5, we have *treyodasa*; by ii. 2, iii. 3, *teodaśa*; by ii. 14, 44, *teoraha*; and, finally, as the *e* and *o* meet in Sandhi, by iv. 1, the *o* is elided.

² Two MSS. make this rule optional (by continuing *rá* from S. 45), and add *diaso*, which is the usual form in the plays.

SECTION THE THIRD.

UPARILOPAH KAGADATADAPASHASÁM. (1.)

The eight consonants *k*, *g*, *d*, *t*, *d*, *p*, *sh*, *s*, are elided when standing first in a conjunct; and the remaining letter, if it is not at the beginning of the word, is doubled by Sútras 50, 51 of this Section.¹ Thus,

[*k.*] Bhattam, sitthao.

Bhakta, ‘devoted’; sikthaka, ‘bee’s-wax’ (neut.)

[*g.*] muddho, siniddho.

Mugdha, ‘foolish’; snigdha, ‘kind.’

[*d.*] Khaggo, sajjo.

Khadga, ‘a sword; shadja, ‘the fourth note of the gamut.’

[*t.*] Uppalam, uppáo.

Utpala, ‘a blue lotus’; utpáta, ‘a portent.’

[*d.*] Muggo, muggaro.

Mudga, ‘a kidney-bean’; mudgara, ‘a hammer.’

[*p.*] sutto, pajatto.

Supta, ‘asleep’; paryápta, ‘adequate.’

[*sh.*] gotthí, nitthuro,

Goshthí, ‘an assembly’; nishthura, ‘harsh.’

[*s.*] Khaliam, neho.

Skhalita, ‘stumbling’; sneha, ‘love.’

ADHO MANAYÁM. (2.)

The consonants *m*, *n*, and *y* are elided, when standing last in a conjunct,

¹ Sútras 50, 51 are constantly required in carrying out the following Sútras. Vararuchi’s plan with regard to conjuncts is, first to enjoin the elision of certain letters (Sútras 1—8), then in other cases (Sútras 9—49), to enjoin the substitution of a single letter for the conjunct; but whether the change be thus an elision or a substitution, in either case, by Sútras 50 and 51 this letter is *doubled*, unless it be *r* or *h* (Sútra 54), or at the beginning of a word.

and the remaining letter is doubled, as before, by Sútras 50, 51. Thus,

[*m.*] Sossam, rassí, juggam, vaggi.

Sushma, 'light'; raśmi, 'a ray'; yugma, 'a pair'; vágmin, 'eloquent.'

[*n.*] Naggo.

Nagna, 'naked.'

[*y.*] Sommo, joggo.

Saumya, 'mild'; yogya 'fit.'

SARVATRA LAVARÁM. (3.)

The letters *l*, *v*,¹ *r* are always elided, whether they stand first or last in a conjunct, and the remaining letter is doubled as before. Thus,

[*l.*] Ukká, vakkalam, vikkavo.

Ulká, 'a torch'; valkala, 'bark'; viklava, 'agitated.'

[*v.*] Loddhao, pikkam [*cf.* i. 8].

Lubdhaka, 'a hunter'; pakwa, 'cooked.'

[*r.*] Akko, sakko.

Arka, 'the sun'; śakra, 'Indra.'

DRE RO VÁ. (4.)

In the conjunct *dr*, the elision of *r* is optional: thus we have
Doho or droho, chando or chandro, ruddo or rudro.

Droha, 'mischief'; chandra, 'the moon'; Rudra, 'a demigod.'

SARVAJNA-TULYESHU NAH. (5.)

In words like *sarvajna*, the *n* is elided: as,

Savvajjo, ingiajjo.

Sarvajna, 'omniscient'; ingitajna, 'knowing signs.'

This elision of *n* takes place in all words which are similarly derived from *jná*, 'to know.' [This explains the *tulya* of the Sútra.]

ŚMAŚRUŚMASÁNAYORÁDEH. (6.)

The first letter of *śmaśru*, 'the beard,' and *śmasána*, 'a cemetery,' is elided: as, *Massú*, *masánam*.

MADHYÁHNE HASYA. (7.)

In the word *madhyáhna*, 'noon,' *h* is elided: as, *Majjhanno*.

HNAHLAHMESHU NALAMÁM STHITIRÚRDDHWAM. (8.)

In the conjuncts, *hn*, *hl*, *hm*, the letters *n*, *l*, *m* are respectively written before the *h*: as,

¹ Or *b*, as there is no distinction between the two letters in Prákrit.

Puvvānho, avaranho; kalháram, alhádo; vamhano.
 Púrváhna, 'fore-noon'; aparáhna, 'afternoon'; kahlára, 'the white water-lily'; áhláda, 'joy'; bráhmaṇa, 'a bráhmaṇ.'

YUKTASYA. (9.)

This is an *adhibhāra* [cf. i. 1] and is implied in the succeeding Sútras to the end of the Section. Our rules are henceforth to be understood as supplying a substitute for a conjunct. *Attī* for *asthi* (by Sútra 11) will serve as an instance. The use of the word 'conjunct' shews that these substitutions are not intended to apply to *final* letters, since the second member of a final conjunct is rejected by Pán. viii. 2, 23.

SHTASYA THAH. (10.)

Th is substituted for the conjunct *sht*: as,

Latthí, dittthí.

Yashti, 'a stick'; drishti, 'sight.'

ASTHINI. (11).

In the word *asthi*, 'a bone,' *th* is substituted for the conjunct: as, *Attī*.

STASYA THAH. (12).

Th is substituted for *st*. This Sútra revokes Sútra 1, which would enjoin the elision of the *s*, as being the first member of the conjunct *st*.

Hattho, samattho, thuí, thavao, kotthuho.

Hasta, 'the hand'; samasta, 'all'; stuti, 'praise'; stavaka, 'a nosegay'; kaustubha, 'Krishna's jewel.'

NA STAMBE. (13).

In the word *stamba*, 'a shrub,' *th* is not substituted for *st*: as, *Tambo* [i.e. the *s* is elided by iii. 1].

STAMBHE KHAH. (14).

In the word *stambha*, 'a post,' *kh* is substituted for *st*: as, *Khambo*.

STHÁNÁVAHARE. (15).

In the word *sthánu*, 'firm,' *kh* is substituted for the conjunct, except when it signifies Śiva: as, *Kháñú*. Why do we make this exception? When it signifies Śiva, it is *tháñú* (by S. 12).

SPHOTAKE. (16).

In the word *sphotaka*, 'a boil,' *kh* is substituted for the conjunct: as, *Khodao*.

RYĀSAYYÁBHIMANYUSHU JAH. (17.)

J is substituted for the conjunct *ry*, and also for the conjunct in the two words *sayyá* and *abhimanyu*: as,

Kajjam, sejjá, ahimajjú.

Kárya, 'to be done'; *sayyá*, 'a bed'; *abhimanyu*, 'Arjuna's son.'

TÚRYADHAIRYASAUNDARYÁŚCHARYAPARYANTESHU RAH.

(18).

In these words *r* is substituted for the onjunct *ry*, (and as by S. 54, *r* and *h* are never doubled, S. 50 is here inoperative.)

Túram, dhíram [*cf.* i. 39], sunderam, achheram, perantam.

Túrya, 'a musical instrument'; dhairyā, 'firmness'; saundarya, 'beauty'; áścharya, 'wonderful'; paryanta, 'limit.'

SÚRYE VÁ. (19).

In the word *súrya*, 'the sun,' *r* is optionally substituted for *ry*: as, *Súro*, or else by S. 17, *sujjo*.

CHAURYASAMESHU RIAM. (20).

In words like *chaurya*, *riam* is substituted for *ry*; as,

Choriam, soriam, víriam.

Chaurya, 'theft'; *saurya*, 'heroism'; *vírya*, 'heroism.'

From the use of the phrase 'like' in the Sútra, this is a class, which can only be determined by authority [*cf.* i. 2].

PARYASTAPARYÁÑASAUKUMÁRYESHU LAH. (21).

In the words *paryasta*, 'fallen'; *paryáñā*, 'a saddle'; *saukumárya*, 'youthfulness,' *l* is substituted for *ry*: as, *Pallattham*, *pallánam*, *soamallam*.¹

RTASYA TAH. (22).

T is substituted for *rt*: as,

Kevat̄tao, nattao, nattai.

Kaivartaka, 'a fisherman'; nartaka, 'an actor'; nartakī, 'an actress.'

PATTANE. (23).

T is also substituted for the conjunct in *pattana*, 'a town:' as *Pattanam*.

¹ We may here retrace the steps by which *saukumáryam* becomes *soamallam*. By i. 22, 41, it becomes *soamáryam* (the *k* being elided by ii. 2); the present Sútra, with iii. 50, gives *ll* for *ry*, and the *á* is shortened before the conjunct by i. 10 [see note, p. 109].

NA DHÚRTÁDISHU. (24).

T is not substituted for *rt* in the class *dhúrta*, etc. Thus we have
Dhutto, *kitti*, *vattamáṇam*, *vattá*, *ávatto*, *samvattao*, *nivattao*, *vattiá*,
atto, *kattarí*, *muttí*, (*r* being elided in these words by iii. 3).

Dhúrta, ‘a gamester’; *kírti*, ‘fame’; *vartamána*, ‘existing’; *vártá*,
‘tidings’; *ávara*, ‘a whirlpool’; *samvartaka*, ‘Baladeva’; *nivartaka*, ‘re-
turning’; *vartiká*, ‘a wick’; *árta*, ‘pained’; *kartarí*, ‘a knife’; *múrti*, ‘form.’

GARTE DAH. (25).

In the word *garta*, ‘a hole,’ *d* is substituted for *rt*: as, *Gaddo*.

GARDABHASAMMARDAVITARDIVICHARDISHU RDASYA (26).

In the words *gardabha*, ‘smell’; *sammarda*, ‘trampling’; *vitardi*, ‘a
covered terrace’; *vichhardi*, ‘a fine building’ (?), *d* is substituted for *rd*: as,
Gaddaho, *sammaddo*, *viaddi*, *vichhadddi*.

TYATHYADYÁM CHACHHAJÁH. (27).

Ch, *chh*, *j*, are respectively substituted for *ty*, *thy*, *dy*; as,
[*ty.*] *Nichham*, *pachchakkham*.

Nitya, ‘constant’; *pratyaksha*, ‘perceptible.’

[*thy.*] *Rachchhá*, *micchhá*, *pachchham*.

Rathyá, ‘a road’; *mithyá*, ‘falsely’; *pathya*, ‘proper.’

[*dy.*] *Vijjá*, *vejjam*.

Vidyá, ‘knowledge’; *vaidya*, ‘medical.’

DHYAHYOR JAH. (28).

Jh is substituted for *dhy* and *hy*: as,

[*dhy.*] *Majjhama*, *ajjháo*.

Madhya, ‘middle’; *adhyáya*, ‘a chapter.’

[*hy.*] *Vajjhao*, *gujjhao*.

Váhyaka, ‘external’; *guhyaka*, ‘secret.’

SHKASKAKSHÁM KAH. (29).

Kh is substituted for *shk*, *sk*, and *ksh*: as,

[*shk.*] *Mukkham*, *pokkharo*.

Mushka, ‘a heap,’ (masc.); *pushkara*, ‘a lake.’

[*sk.*] *Khando*, *khandho*.

Skanda, ‘Skanda’; *skandha*, ‘the shoulder.’

[*ksh.*] *Khado*, *jakkho*.

Kshata, ‘wounded’; *yaksha*, ‘a demigod.’

AKSHYÁDISHU CHHĀH. (30).

In *akshi*, etc., *chh* is substituted for *ksh*: as,

Achchhí, lachchhí, chhuṇṇo, chhíram, chhuddho, uchchhitto, sarichchham, uchchhú, uchchhá, chháram, richchho, machechhiá, chhuam, chhuram, chhet-tam, vachchho, dachchho, kuchchhí.

Akshi, 'the eye'; lakshmí, 'beauty'; kshunna, 'bruised'; kshíra, 'milk'; kshubdha, 'agitated'; utkshipta, 'tossed up'; sadriksha, 'like'; ikshu, 'the cane' [cf. i. 15]; ukshan, 'an ox'; kshára, 'black salt'; riksha, 'a bear'; makshiká, 'a fly'; kshuta, 'sneezing'; kshura, 'a razor'; kshetra, 'a field'; vakshas, 'the breast'; daksha, 'Daksha'; kukshi, 'the belly,' etc.

KSHAMÁVRIKSHAKSHANESHU VÁ. (31).

In the words *kshamá*, 'patience'; *vriksha*, 'a tree'; *kshana*, 'a moment, a feast,' *chh* is optionally substituted for *ksh*: as, *Chhamá* or *khamá*; *vachchho* or *rukko*; *chhanam* or *khanam*. It should be observed¹ that the *chh* is used in *vriksha* when *a* is substituted for *ri* [cf. i. 32], and in *kshana* when it signifies 'a feast.'

SHMAPAKSHMAVISMAYESHU MHAH. (32).

Mh is substituted for *shm*, and also for the conjunct in the two words *pakshman* and *vismaya*: thus,

Gimho, umhá, pamho, vimhao.

Gríshma, 'the hot season'; ushman, 'the hot season'; pakshman, 'an eyelash'; vismaya, 'surprise.'

HNASNASHNAKSHNAŚNÁM NHAIH. (33).

Nh is substituted for *hn*, *sn*, *shn*, *kshn*, and *śn*: thus,

[*hn.*] Vanhí, janhú.

Vahni, 'fire'; jahnu, 'Jahnu.'

[*sn.*] Nhnám, panhudam.

Snána, 'bathing'; prasnutx, 'flowing.'

[*shn.*] Vinhú, kanho.

Vishnú, 'Vishnú'; krishná, 'Krishná' [iii. 61].

[*kshn.*] Sanham, tñham.

Slakshná, 'small'; tilkshná, 'sharp.'

¹ Lassen (Gymnosoph. p. 21) explains *ish* in this sense as 'desideratum est, optatum, i.e., à doctrinæ hujus conditoribus constitutum.' It is especially used to introduce an additional rule of a Commentator.

[*śn.*] Panho, sinho.

Praśna, 'a question'; śisna, 'penis.'

CHIHNE NDHAH. (34).

In the word *chihna*, 'a mark,' *ndh* is substituted for the conjunct: as, *Chindham*.

SHPASYA PHAH. (35).

Ph is substituted for *shp*: as,

Pupham, sappham, nippħao.

Pushpa, 'a flower'; śashpa, 'young grass'; nishpáya, 'without water.'

SPASYA SARVATRA STHITASYA. (36).

Ph is substituted for *sp*, wherever it is found (that is, in the beginning or end of a word): as,

Phanso [*cf.* iv. 15], phandanam.

Sparśa, 'touch'; spandana, 'a throbbing.'

SI CHA. (37).

Si is also sometimes substituted for *sp*: as, *Padisiddhi* for *pratisparddhīn*, 'a rival' [*cf.* i. 2].

VÁSHPE ÁSRUNI HAH. (38).

H is substituted for *shp* in the word *váshpa*, when it signifies, 'a tear': as *Váho*. Why do we specify this signification? When it signifies, 'hot vapour,' we must use *rappho* (in accordance with S. 35).

KÁRSHÁPANE (39.)

In the word *kárshápuna*, 'a certain weight,' *h* is substituted for the conjunct: as, *Káhávano*.

ŚCHATAPSÁM CHAH. (40).

Chh is substituted for the conjuncts *śeh*, *ts*, and *ps*: thus,

[*śeh.*] Pachchhimam, achchheram; [*ts.*] vachchho, vachchharo; [*ps.*] lichchhá, juguchchhá.

Paśchima, 'western'; áścharya, 'wonderful'; vatsa, 'a calf'; vatsara, 'a year'; lipsá, 'desire'; jugupsá, 'censure.'

VRIŚCHIKE NCHHAH. (41).

In the word *vrīśchika*, 'a scorpion,' *nchh* is substituted for *śeh*: as, *Vinchhuo* (*cf.* i. 15).

NOTSUKOTSAVAYOH (42).

In the words *utsuka*, 'regretting,' and *utsava*, 'a feast,' the substitution

of *chh* for *ts* (enjoined by S. 40) is forbidden : we have therefore *Ussuo* and *ussavo* (by iii. 1, 50).

NMO MAH. (43.)

M is substituted for *nm*, although (by S. 2) *m* is properly elided when it is the second member of a conjunct : as,

Jammo, vammaho.

Janman, 'birth'; manmatha, 'love.' [cf. ii. 39.]

MNAJNAPANCHÁŚATPANCHADÁŚESHU NAH. (44.)

N is substituted for *mn* and *jn*, and for the conjunct in the words *panchásat* and *panchadáśa* : as,

Pajjunno, janno, vijnánam, pannásá, pannaraho.

Pradyumna, 'Káma'; yajna, 'a sacrifice'; vijnána, 'knowledge'; panchásat, 'fifty'; panchadaśa, 'fifteenth.'

TÁLAVRINTE NTAH. (45.)

In the word *tálavrinta*, 'a fan,' *nt* is substituted for the conjunct : as, *Talavrentaam*.

BHINDIPÁLE NDAH. (46.)

In the word *bhindipála*, 'a dart,' *nd* is substituted for the conjunct : as, *Bhindiválo*.

VIHWALE BHAHAU VÁ. (47.)

In the word *vihwala*, 'agitated,' *lh* and *h* are optionally substituted for the conjunct : as, *Vebbhalo*, *vihalo* [for the *e* of the first form see i. 12].

ÁTMANI PAH. (48.)

In the word *átman*, 'self,' *p* is substituted for the conjunct : as, *Appá*.

KMASYA. (49.)

P is substituted for the conjunct *km* : as,

Ruppam, ruppiní.

Rukma, 'gold'; Rukminí, 'Lakshmí.'

The Commentator remarks that this and the preceding Sútra (which might otherwise have been united) are separated, because the latter of the two (S. 49) is absolute, while the former (S. 48) is only partially applicable, as *átman* admits of another form [see v. 45] besides *appá*.

SESHÁDEŚAYOR DWITWAM ANÁDAU. (50.)

Wherever after performing an elision or substitution enjoined by a rule, a single consonant comes to represent a conjunct, this letter is always doubled, except in the beginning of a word.

As examples of such, after elision:

Bhuttam, maggo.

Bhukta, 'eaten' [the *k* elided by iii. 1]; márga, 'a path' [the *r* elided by iii. 3].

As examples of such, after substitution:

Latthí, ditthí, hattho.

Yashti, 'a stick'; drishtí, 'sight' [iii. 10]; hasta, 'the hand' [iii. 12].

Why do we except those which are at the beginning of a word? Compare such cases as,

Khaliam, khambho, thavao.

Skhalita, 'fallen' [the *s* elided by iii. 1]; stambha, 'a post' [iii. 14] stavaka, 'a nosegay' [iii. 12].

VARGESIU YUJAIH PÚRVVAII. (51.)

When the doubling enjoined by the previous Sútra takes place, whether in regard to the first or the second member of the conjunct, wherever the single representative is an aspirate (that is, the second or fourth letter of its class,)¹ it is to be doubled by prefixing its own non-aspirate: in the case of the other letters, of course they themselves are their own duplicates.

Examples by elision:

Vakkhánam, aggho, muchchhá, nijjharo, luddho, nibbharo.

Vyákhýána, 'explanation'; argha, 'oblation'; mürchhá, 'fainting'; nirjhara, 'a cascade'; lubdha, 'greedy'; nirbhara, 'excessive.'

Examples by substitution:

Ditthí, latthí, vachchho, vippaharis, nittháro, jakkho, lachchhí, athí, puppham.

Drishtí, 'sight'; yashti, 'a stick'; vakshas, 'the breast' [*cf.* iv. 18]; visparśa, 'touch'; nistára, 'crossing'; yaksha, 'a demigod'; lakshmí, 'beauty'; asthi, 'a bone'; pushpa, 'a flower.'

NÍDADISHU. (52.)

In the words *nida*, etc., the medial letter is doubled, although it is not a conjunct: as,

Neddam [for the *e* see i. 19], sottam, pemmam, vähittam, ujjuo, jannao, jovvanam.

¹ The Prákrita Sarvaswa explains *yuj*, 'Yug iti samánám dwitiyachatur-thádínám sanjná.'

Nída, 'a nest'; srota, 'a river'; preman, 'affection'; vyáhrita, 'pronounced'; ríju, 'straight'; Janaka, 'the name of a king'; yauvana, 'youth.'

ÁMRATÁMRAYOR BAH. (53.)

In the words *ámra*, 'the mango,' and *támra*, 'copper,' *b* is employed in the doubling enjoined by Sútra 50: as *Ambam*, *tambam*.¹

NA RAHOH. (54.)

R and *h* are never doubled: as,

Dhíram, túram [iii. 18], jíhá [i. 17, iii. 3], váho [iii. 38].

Dhairya, 'firmness'; túrya, 'a musical instrument'; jihwá, 'a tongue'; váshepa, 'a tear.'

ÁÑO JNASYA. (55.)

When *jn* is preceded by the preposition *á*, its substitute *n* (by Sútra 44) is not doubled: as, Áná, áñattí, for Ájná, ájnapti, 'an order.' Why, "when preceded by *á*"? In *Sanná* for *Sanjná*, 'a name,' the rule does not hold.²

[NA VINDUPARE.] (56.)

A letter, which immediately follows anuswára, is not doubled: as, San-kanto, sanjhá, for Sankránta, 'gone'; sandhyá, 'twilight.' The *k* and *jh* would otherwise have been doubled by Sútras 3, 28, 50.

SAMÁSE VÁ. (57.)

In a compound word, the doubling is optional, whether in the case of an elision or substitution: as,

Naïggámo or naígámo; kusumappaaro or kusumapaaro; devatthuí or devathuí; ánalakkhambo or ánalakhambó.

Nadígráma, 'a village by a river'; kusumaprákara, 'a nosegay'; devastuti,

¹ For this difficult Sútra, cf. the Var. Lect. Four of the MSS. of Vararuchi read *avrám*, etc.; two seem to read as above, which is clearly supported by Hema-ch., the Prák. Saryaswa, Prák. Sanjív., and Sanksh. Sára. If it be correct, I suppose the successive changes are *amam* [by. iii. 3], then [by. iii. 50] *ammam*, but here S. 53 interposes, and we have *ambam* or *amram*. The only other way of explaining it seems to be by reading *amvram*, i.e., the *v* is substituted for the *r* and then doubled.

² This instance is not a good one, if the next Sút. be genuine, which forbids the doubling of the *n* after the anusw. of *sam*. Probably this led to the var. lect., *vinnatti* = *vijnapti*.

'praise of the gods'; álánastambha, 'an elephant's post' [for this, cf. iii. 14, and iv. 29].

SEVÁDISHU CHA. (58.)

In the words *sevá*, etc., the doubling of the medial letter is also optional : as, Sevvá, sevá ; ekkam, eam ; ṇakkho, ṇaho ; devvam, daīvam ; asivvam, asivam ; tellokkam, teloam ; nihitto, ṇihio ; tunhikko, tunhio ; kanniáro, kaniáro ; diggham, dham ; rattí, rái ; dukkho; duhio ; asso, aso¹ ; issaro, ísaro ; vissáso, vísáso ; nissáso, nísáso ; rassí, rasí ; mitto, mio ; pusso, puso.

Sevá, 'service'; eka, 'one'; nakha, 'a nail'; daiva, 'fate'; ásiva, 'unlucky'; trailokya, 'the three worlds'; nihita, 'entrusted'; túshn̄ika, 'silent'; karnikára, 'the tree so called'; dírgha, 'long'; rátri, 'the night'; duhkhitā, 'wretched'; áswa, 'a horse'; íswara, 'God'; viśwása, 'confidence'; niśwása, 'a sigh'; raśmi, 'a ray'; mitra, 'friendly'; pushya, 'the eighth lunar asterism.'

The alternative can be considered in two ways; in words like *sevá*, there would have been no occasion for the doubling, except for this rule; in words like *dírgha*, the doubling is already enjoined by other rules [*e.g.* iii. 3, and iii. 50], and therefore the option granted by this is required to dispense with their operation.²

VIPRAKARSHAH. (59.)

This being an *adhikára* will be implied in the following Sútras. *Yuk-tasya* still continues to be implied from S. 9. We are therefore to understand that the subject of the succeeding Sútras to the end of the section will be the separation [*viprakarsha*] of conjuncts.

KLISHTAŚLISHTATARATNAKRIYÁŚÁRNGESHU TATSWARAVAT PÚRVASYA. (60.)

In the words *klistā*, etc., the conjunct consonants are divided; and the first consonant, which has no vowel of its own, suffers vocalisation, and becomes sounded with the original vowel:³ as,

¹ I should prefer *áso* [*cf.* i. 2], though the MSS. and the Pr. Sanj. have *aso*.

² For this rule, *cf.* Lass., pp. 275—7, who would explain some of the instances by the force of the accent.

³ At the same time the new syllable so created is, of course, subject to previous rules, and thus the first consonant is sometimes elided by ii. 2. Thus we have *Ratna*, *ratana*, and then (by ii. 2) *raana*; and in S. 65, *padma*, *paduma*, and finally *paiüma*.

Kilit ham |, silit ham |, raṇam, kiriá, sárango (or in its crude form 'sáranga').

Klishta, 'distressed'; ślishta, 'embraced'; ratna, 'a gem'; kriyá, 'an action'; sárnga, 'horny.'

KRISHNE VÁ. (61.)

In the word *krishna*, the separation of the conjunct *shn* is optional: in the case of separation, the vowel must be supplied as before; here, however, the option is definitely restricted; for the separation is imperative, when *krishna* means 'black,' as *kusano*; but is forbidden when it means "Vishnu," as *kanho* [iii. 33].

IH ŚRÍHRÍKRÍTAKLÁNTAKLEŚAMLÁNASWAPNASPARŚAHARSHÁRHAGARHESHU. (62.)

In the following words the conjunct is divided, and the first consonant suffers vocalisation as before; but the inserted vowel is *i*, and not the original vowel.

Sirí, hirí, kirito, kilanto, kileso, milánam, sivino, phariso, hariso, ariho, gariho.

Śrí, 'beauty'; hrí, 'shame'; kríta, 'bought'; klánta, 'wearied'; kleśa, 'distress'; mlána, 'withered'; swapna, 'sleep'; sparśa, 'touch'; harsha, 'joy'; arha, 'worthy'; garha, 'a censurer.'

AH KSHMÁŚLÁGHAYOH. (63.)

In the words *kshmá*, 'the earth,' and *ślágħá*, 'praise,' the conjunct is divided as before, but the first consonant is sounded with *a*: as, *Khamá*, *saldħá*.

SNEHE VÁ. (64.)

In the word *sneha*, 'love,' the division of the conjunct is optional, but when it does take place, the first consonant is sounded with *a*, as in the preceding Sútra: as, *Sancho*, *neho*. [For the second form, cf. iii. i.]

UH PADMATANVÍSAMESHU. (65.)

In *padma*, 'a lotus,' and words like *tanví* (fem. of *tanu*, 'slender,') such as *lagħvi* (fem. of *lagħu*, 'light') etc., the conjunct is divided, and the first consonant is sounded with *u* instead of the original vowel: as, *Paūmam*, *tanví*, *lahví*.

JYÁYÁM ÍT. (66.)

In *jyá*, 'a bowstring,' the conjunct is divided, and the first consonant is sounded with *i*, instead of the original vowel: as, *Jiá*.

SECTION THE FOURTH.

SANDHÁV ACHÁM AJLOPAVIŚESHÁ BAHULAM. (1.)

Ach is here of course the *pratyákhára*, or technical term for all the vowels. When vowels are in Sandhi, or in a state of immediate conjunction, various kinds of vowels and elisions arise.

1. Various kinds of vowels: as,

Jaüñāadām, jaüñāadām; naïssotto, naïsotto; vahumuham, vahúmuham; kannāürām, kannāürām; siroveaná, siraveaná; piápíam, piápiam; siásiam, siásiam; savomuo, savomúo; saroruham, sararuham.

Yamunátata, 'the bank of the Jumná'; nadísrotas, 'the river-stream'; vadhmukha, 'having a woman's face'; karnapúra, 'the mimosa śirísha'; śirovedaná, 'a pain in the head'; pítápíta, 'drunk and not drunk'; sitásita, 'white and black'; saroruha, 'a lotus.'

2. Various kinds of elision: as,

Ráaūlam, ráulam; tuhaddham, tuhaaddham; mahaddham, mahaaddham; pávadaṇam, páavadaṇam [viii. 51]; kumbháro, kumbhaáro; pavanuddhaam, pavanoddhaam.

Rájakula, 'a royal family'; tavárddha, 'half of thee'; mamárrddha, 'half of me'; pádapatana, 'prostration at any one's feet'; kumbhakára, 'a potter'; pavanoddhata, 'tossed by the wind.'

When a conjunct consonant follows, it is always the *first* of the two meeting vowels, which is elided (when there is any elision at all, which is not always required). From the use of *bahula*, or 'variously,' in the Sútra, we conclude that these changes are in some cases absolute, in others they admit of different forms; hence, when other forms are met with, they are still to be considered as here provided for in the *lakshana* or Sútra.¹

¹ The Comm. of this Sútra is obscure, and its examples corrupt, and the MSS. afford little aid; but the Prák. Sanjiv. by its use of the Sútra in its

UDUMBARE DOR LOPAH (2.)

In *udumbara*, 'copper,' *du* is elided : as, *Umbaram*.

KÁLÁYASE YASYA VÁ. (3.)

In *káláyasa*, 'iron,' *ya* is optionally elided : as, *Kálásam*, *kálásam*.

BHÁJANE JASYA. (4.)

In *bhájana*, 'a vessel,' *ja* is optionally elided : as, *Bhánam*, *bháṇam*.

YÁVADÁDISHU VASYA. (5.)

In the words *yávat*, etc., *v* is optionally elided : as,

Já, jáva ; tá, táva ; páráo, párávao; anuttanta, anuvattanta; jíam, jíviam ; eam, evvam ; ea, evva ; kualaam, kuvalaam.

Yávat, 'how far'; *távat*, 'so far'; *párvata*, 'a dove'; *anuvartamána*, 'following'; *jívita*, 'life'; *evam*, *eva*, 'so'; *kuvalaya*, 'a blue lotus,' etc.

ANTYASYA HALAH. (6.)

The 'option' of the preceding sútras ends here. A final consonant is always elided : as,

Jaso [*cf.* iv. 18, 19], *naham*, *saro*, *kammo*, *jáva*, *táva*.

Yásas, 'glory; nabhas, 'the sky'; *saras*, 'a lake'; *karman*, 'a deed'; *yávat*, 'how far'; *távat*, 'so far.'

Comm. on other Sútras throws some light upon its meaning. Here we continually find it quoted to explain any apparent irregularity in the Sandhi of a Prákrit example, which is not provided for by any definite rule. For instance, let us take the word *teraha* = Sans. *trayodáśa*, and trace the successive changes by which Vararuchi brings out the Prákrit form. By i. 5, we have *treyodaśa*, by ii. 14, 44, *treyoraha*, and by ii. 2, iii. 3, *teoraha*; but we have no rule for the elision of the *o*, except iv. 1, which is adopted by the Prák. Sanj. Bhámaha, in his first list of examples, appears to extend the rule beyond its legitimate application, and includes under it the various instances where the finals of feminine nouns in *á*, *í*, and *ú* are optionally shortened in composition [*cf.* Lass., p. 290], as in *vahumuham* or *vahúmuham*, etc.; or where neuter words in *as* admit, when compounded, of two forms in *o* or *a*, as *siro-* or *sira-veaná*. (The first three pairs of ex. are given also in the Comm. of Hema-ch., Sút. 3, *dirghahraswau mithovrittavu*.) The forms in line 7 of the Sans. text, *piápíam*, etc., are very doubtful, as well as their Sans. interpretation. *Savomuo* is certainly corrupt, and neither of the Sans. explanations given in the MSS. is satisfactory. That in DE seems the best,

STRIYÁM ÁT. (7.)

Á is substituted for the final consonant of a feminine word : as,
Sariá, *padivaá*, *váá*.
Sarit, 'a river'; *pratipad*, 'the first day of a lunar fortnight'; *váeh*,
'speech.'

RO RÁ. (8.)

Rá is substituted for a final *r*, in a feminine word : as,
Dhurá, *girá*.

Dhur, 'the carriage-pole'; *gir*, 'speech.'

NA VIDYUTI. (9.)

Á is not substituted for the final letter of *vidyut*, 'lightning' (by S. 7),
but although a feminine noun ending in a consonant, it follows Sútra 6, and
becomes *Vijjú*.

ŚARADO DAH. (10.)

Da is substituted for the final *d* of *śarad*, 'autumn,' and thus we find
Sarado [for its gender, cf. S. 18].

DIKPRÁVRISHOS SAH. (11.)

Similarly *sa* is substituted for the final sibilant of *dīś*, 'a region,' and *právrish*,
'the rainy season': as, *Disá*, *páuso* (for the change in gender, cf.
S. 18; *dīś* continues feminine as before¹).

if we correct it to *śarrámṛita*, but the two Prák. forms still need some
correction. In lines 9, 10, if we make the corrections *pá- pávadanam*, and
add the form *pavanoddhaam* in l. 10, we may adopt the reading of BDEW
as given in the text, and their Sans. explanations as given in the var. leet.
The lines 1—3 on p. 31 are not without difficulty. Lassen has given l. 1
as a new Sútra, but I prefer taking it as an additional observation of the
Comment. to explain such a form as *pavaṇuddhaam*. *Pavaṇuddhaam* would
have been equally correct, but not *pavanaddhaam*; as the elision before a
conjunction (where it takes place at all), must be that of the former vowel.
Similarly in the Bhaṭṭi-Kávya, vol. ii. p. 114, on the word *ravuttunga*, the
Schol. remarks that although by the rule '*lopo 'chah*', which enjoins the
elision of the preceding vowel, when a second follows, it should be *ravuttunga*, still by the influence of the *bahula*, the elision is not absolute [*Atra yadyapi prákrite 'lopo 'cha' ityanena achi pare acho lope ravuttuneti syát, tathápi bahuládhikárán násti lopah*].

¹ 'Id tantum vult regula, non dicendum esse díká et právritá.' Lass. Inst.

MO VINDUH. (12.)

Anuswára is substituted for a final *m* : as, *Atchham*, *vachham*, *bhaddam*, *aggim*, etc.¹

ACHI MAŚCHA. (13.)

When a vowel immediately follows, *m* may optionally remain; or, in other words, Sandhi in this case is allowed : as, *Phalam avaharaī* or *phalam-avaharaī*, ‘he gathers fruit.’

NANOR HALI. (14.)

Anuswára is substituted for the dental and palatal nasals when a consonant follows, and so also is *m*² (as we infer from the preceding Sút.) : as,

Anso or amso, *kanso or kamso*, *vanchaníam or vamchaníam*, *vinjho or vimjho*.

Ansa, ‘a part’; *kansa*, ‘the name of a king’; *vanchaníya*, ‘to be tricked’; *vindhya*, ‘the Vindhya mountains’ (*vinjha* = *vindhya*, by iii. 28).

VAKRÁDISHU. (15.)

In *vakra*, etc. Anuswára is inserted as an augment : as,

Vankam, *tansam*, *hanso*, *ansú*,³ *mansú*, *gunthí*, *mantham*, *maṇansiní*, *dansanam*, *phanso*, *vanno*, *padinsudam*, *anso*, *ahimunko*.

Vakra, ‘crooked’; *tryasra*, ‘a triangle’; *hraswa*, ‘short’; *aśru*, ‘a tear’; *śmaśru*, ‘a beard’; *grishti*, ‘a cow with one calf’; *masta*, ‘the head’; *manaswiní*, ‘a wise woman’; *darśana*, ‘sight’; *sparśa*, ‘touch’; *varna*, ‘a colour’; *pratiśruta*, ‘promised’; *aśwa*, ‘a horse’; *abhimukta*, ‘released,’ etc.

MÁNSÁDISHU VÁ. (16.)

In such words as *mánsa*, etc., the use of Anuswára is optional : as,

¹ As this and the two following rules merely refer to Prákrit orthography, they are of no importance in an English translation, and can hardly be understood, except by those who understand the original text.

² There can be little doubt that this addition of Bhámaha’s is wrong; the Prák. Sanj. (though corrupt) is silent about it; Hema-chandra’s corresponding Sút. [i. 24], is ‘*Nanānano ryanjane. Nā na na na ityeteshám stháne, ryanjane pare, anuswáro bhavati.*’ In the ex. *ansa* and *kansa*, Bhámaha appears to consider the nasal as a dental, in consequence of the dental sibilant which follows it.

³ For this masculine form of *aśru*, cf. Williams’ Śak. p. 165, where Bochtlingk’s correction [Śak. p. 217] is adopted.

Mansam, másam; kaham, kaha; núnam, núma; tahi, tahi (vi. 7); ásum, ásu.¹

Mánsa, 'flesh'; katham, 'how'; núnam, 'certainly'; tasmin, 'in that'; ásu, fem. loc. plural of *idam*, 'this.'

There is no definite class of words, such as *mánsa*, etc.; but wherever, through fear of violating the metre, Anuswára is sometimes used and sometimes omitted, the Commentator wishes such a word to be considered as included in the class referred to.

YAYI TADVARGÁNTAH. (17.)

When any consonant immediately follows, except *h* and the sibilants (*i.e.*, the *pratyáhára yay*), Anuswára may optionally become the nasal of the class to which the letter belongs: as, *Saṅká*, *sankho*, *an̄ko*, *aṅgam*, *sāṅcharaṄ*, *saṅdho*, etc.; or we may use the option of the rule, and say *pankam*, *vindū*, *sanká*, etc. 'Why do we use the *pratyáhára yay* in the Sútra?' That we may exclude *h* and the sibilants, as in *anso*, etc., where we can only use Anuswára.

NASÁNTAPRÁVRITÍSARADAIH PUNSI. (18.)

Nouns ending in *n* and *s*, and the two words *právrish* and *śarad*, are to be used in the masculine gender (the final *n* and *s* being elided by Sút. 6): as,

Kammo, jammo, vammo.

Karman, 'a deed'; janman, 'birth'; varman, 'armour.'

Jaso, tamo, saro.

Yaśas, 'glory'; tamas, 'darkness'; saras, 'a lake.'

Páuso, sarado.

Právrish, 'the rainy season' [cf. iv. 11]; śarad, 'the autumn' [cf. iv. 10].

NA ŚIRONABHASÍ. (19.)

Śiras, 'the head,' and nabhas, 'the sky' (although both end in *s*), must not be used in the masculine (but in the neuter, as in Sanskrit), and thus we have *Siram* and *naham*.

PRISHTHÁKSHIPRAŚNÁH STRIYÁM VÁ. (20.)

The three words *prishtha*, 'the back'; *akshi*, 'the eye'; and *praśna*, 'a

¹ Ásum ásu are conjectural. This Sútra is considered also to apply to the anuswára, which is optionally added to the terminations of the instr. and loc. plural, and neuter nom. plur. etc.: as, *vachchhehim* or *-hi*, *vachchhesu* or *-sum*, *vāñai* or *-ádim*.

question,' may be optionally used in the feminine gender: as, *Putthi* or *puttham*, *achchhi* or *achchham*, *panhá* or *panho*.

ODAVÁPAYOH. (21.)

O is optionally substituted for the prepositions *ava* and *apa*, when in composition: as,

Oháso or avaháso, osáriam or avasáriam.

Avahása, 'laughter'; apasárita, 'gone out.'

TÁLTWAYOR DÁTTANAU. (22.)

Dá and *ttana* are respectively substituted for the affixes *tal* and *twa* (which are used in Sanskrit to form abstract nouns): as,

Pínadá, píñattanam, múdhadá, múdhattanam.

Pínatá, pínatwa, 'fatness'; múdhatá, múdhatwa, 'folly.'

KTWA ÚNAH.¹ (23.)

Úna is substituted for *ktwá* (the affix of the indeclinable past participle): as,

Gheúna, soúna, káúna, dáuna.

Grihítwá, 'having seized'; śrutwá, 'having heard'; kritwá, 'having made'; datwá, 'having given.'

TRINA IRAH SÍLE. (24.)

Ira is substituted for the affix *trin*,² signifying *śila*, 'habits,' or 'disposition': as,

Bhamiro, hasiro.

Bhramanaśíla or bhramitri, 'fond of wandering'; hasanaśíla or hasitri, 'fond of laughing.'

ÁLVILLOLLÁLAVANTENTÁ MATUPAH. (25.)

Álu, *illa*, *ulla*, *ála*, *vanta*,³ *inta* are substituted for *matup*, the affix signifying 'possession.'

Ísalu, niddálú; viárilla, máláilla; viárulla; dhaṇála, saddála; dhaṇavanta, joavanavanta; rosáinta,⁴ pánáinta.

Írshávat, 'envious'; nidrávat, 'sleepy;' vikárvat, 'changed'; málávat,

¹ The Pr. Sanj. gives this Sút. as *ktwá túnah*, and similarly the Sanksh. Sára, 180 [Lass. App. p. 47]; cf. Lass. Inst. p. 367, and *infra*, viii. 55.

² Cf. Pán. iii. 2. 134 and 135.

³ Written *randa* in Šak., Williams, p. 38, 1; cf. Bochtlingk, note p. 166.

⁴ Cf. Lass. pp. 289, 290.

'having a garland'; *dhanavat*, 'wealthy'; *śabdavat*, 'sounding'; *yauvanavat*, 'youthful'; *roshavat*, 'angry'; *pránavat*, 'alive.'

These various substitutes for *matup* must not be used indiscriminately, but with a due regard to the forms observed in classical authors.

[Sometimes¹ we find *ā* instead of *matup*, and sometimes *manta*: as *ha-númá* or *ha-númanta* for *hanumat*, 'the monkey-chief'; others use the substitutes *illa* and *ulla* in the sense of the affixes technically called *śaishikáh* (*cf.* Pán. iv. 2, 92), as *purilla* for *paurastya* (a derivative with the affix *tyak*, Pán. iv. 2, 98), 'produced in the east'; *appulla* for *atmíya* (a derivative with the affix *chha*, Pán. iv. 2, 114) 'belonging to one's self.'

Instead of the pronouns *kim*, etc., in the sense of 'measure' (Pán. v., 2, 39), we should use *keddaha*, etc.: as,

Keddaha, kettia; jeddaha, jettia; teddaha, tettia; eddaha, ettia.

Kiyat, 'how much'; *yávat* (explained by Pánini as 'yat parimánam asya') 'as much as'; *távat*, 'so much'; *etávat*, 'thus much.'

Others add *huttam* as a substitute for the affix *kritwas*, (Pán. v. 4, 17), but the present Commentator wishes this to be considered as a provincialism: as, *saakuttam* for *śatakritwas*, 'a hundred times'; *sahassahuttam* for *sahasra-kritwas*, 'a thousand times.'

The affix *ka* is also frequently added to a word without changing its meaning (the *k* being of course elided by ii. 2): as, *Bhamaro* or *bhamarao*, for *bhramara*, 'a bee.'²]

VIDYUTPÍTÁBHYÁM LAH. (26.)

The affix *la* is used at the end of the words *vidyut*, 'lightning,' and *pita*, 'yellow,' without altering their meaning: as, *Vijú* or *vijulī*; *píam* or *píalam*.

[VRINDE VO RAH.] (27.)

In the word *vrinda*, 'a heap,' *r* is optionally used after the *v*, without altering its meaning: as, *Vrandam* or *vandam*.

KARENVÁM RANOHI STHITIPARIVRITTIH. (28.)

In the word *karenu*, 'a female elephant,' the *r* and *n* are transposed: as,

¹ For this passage, see App. B.

² See App. B. I have added the ex. (omitted in Vararuchi) from the Prák. Sanj. The word *játav* appears to be corrupt; cf. the corresponding rules in Hema-ch. and the Prák. Sanj.

Kanerú. From the express mention of the feminine, we infer that the rule does not hold in the masculine : as, *karenú*, ‘a male elephant.’

ÁLÁNE LANOH. (29.)

In the word *álanā*, ‘an elephant’s post,’ the *l* and *n* are transposed (of course, as before, without their vowels) : as *Ánálakhambō* for *álanastambha* [cf. iii. 57].

VRIHASPATAU VAHOR BHAAU. (30.)

In the word *vrihaspati*, ‘the regent of the planet Jupiter,’ *bh* and *a* are respectively substituted for *v* and *h* : as, *Bhaapphai* [cf. iii. 36].

MALINE LINOR ILAU VÁ. (31.)

In the word *malina*, ‘dirty,’ *i* and *l* are optionally substituted for *li* and *n* respectively : as, *mailam* or *malinam*.

GRIHE GHARO 'PATAU. (32.)

Ghara is used in the sense of *griha*, ‘a house,’ except when it is followed by *pati*, ‘a master’: as *gharam*, ‘a house.’ ‘Why do we make this exception?’ Because we have *gahavai* for *grihapati*, ‘a householder.’

DÁDHÁDAYO BAHULAM. (33.)

The class of words called *dádhá*, etc., are irregularly used instead of the class *danshträ*, etc. : as,

Dádhá, *danshträ*, ‘a tooth’; *enhim*, *idánim*, ‘now’; *dhiá¹* or *dlúdá*, *duhitá*, ‘a daughter’; *chátuliam*, *cháturya*, ‘dexterity’; *mandúro*, *manḍúka*, ‘a frog’; *ghare nihitam* [iv. 32], *grihe nihitam*, ‘deposited in the house’; *kandotto²*, *utpalā*, ‘a blue lotus’; *golá*, *godávarí*, ‘the river Godávari’; *nídálam³*, *laláta*, ‘the forehead’; *bhumaá*, *bhú*, ‘the earth’; *veluriam*, *vaidúrya*, ‘lapis lazuli’; *avahovásam*, *ubhayapúrswa*, ‘both sides’; *máindo* or *máando⁴*, *chúta*, ‘a mango tree.’

The word *ádi* in the Sútra is used in the sense of ‘similitude’ or ‘class’; therefore all words of common speech may be considered as comprehended under this rule, which are used by convention in different provinces.⁵

¹ *Dhídá* is a Sans. word, see Lex.; cf. also Hindúst. دھیا *dhiyá*.

² Cf. Sans. *kandoṭa*.

³ Cf. Sans. *niṭála*.

⁴ Cf. Sans. *mákanda*.

⁵ As might be expected, the MSS. differ very much in several of the Prákrit ex. of this Sútra: cf. var. lect.

SECTION THE FIFTH.

ON DECLENSION.

ATA OT SOH. (1.)

O is substituted for *su*, the affix of the nom. sing., after a word ending in *a*: as,

Vachchho, *vasaho*, *puriso*.

Vrikshas, ‘a tree’; *vrishabhas*, ‘a bull’; *purushas*, ‘a man.’ [The *a* is considered to be elided by iv. 1.¹]

JAŚSASOR LOPAH. (2.)

Jas and *śas*, the affixes of the nom. and acc. plural are elided after words ending in *a*: as *vachchhá sohanti* for *vriksháḥ śobhante*, ‘The trees are beautiful.’ Here the vowel *a* is lengthened by Sútra 11, and then the affix *jas* is elided. *Vachchhe niachchhaha* for *vrikshán miyachchhata*,² ‘Bring the trees.’ Here the final *a* becomes *e* by Sút. 12, and then the affix *śas* is elided.

ATO 'MAH.³ (3.)

The *a* of *am*, the affix of the accusative singular, is elided after words ending in *a*: as, *Vachchham pekkhai*, for *vriksham prekshate*, ‘He sees a tree.’ For the anuswára, see iv. 12.

TÁMOR NAH. (4.)

After words ending in *a*, *na* is substituted for *ta* and *ám*, the affixes of the instrumental singular, and the genitive plural: as, *Vachchhena*, *vachchhána*,⁴ for *vrikshena*, ‘by a tree,’ *vrikshánám*, ‘of trees.’ The *e* of the former word is caused by Sút. 12; the long vowel of the latter by Sút. 11.

¹ So the Prák. Sanj.; cf. the addition in D noticed in the Var. Lect.

² Such is the interpr. of the MSS.; but cf. viii. 69, *infra*.

³ The sign *S* is accidentally omitted in the Sútra as printed in the text.

⁴ The MSS. write *vachchhána*, *vachchhánam* indifferently, the final anuswára in these and similar forms being considered optional by iv. 16.

BHISO HIM. (5)

Him is substituted for *bhis*, the affix of the instrumental plural, after words ending in *a*: as *Vachchhehim* for *vrikshais*, ‘by trees.’ For the insertion of *e*, see Sút. 12.

NASER ÁDODUHAYAH. (6.)

After words ending in *a*, *á do du hi* are severally substituted for *nasi*, the affix of the ablative sing.: as, *Vachchhá*, *vachchhádo*, *vachchhádu*, *vachchháhi*. For the long vowel of the penultimate in the last three forms, see Sút. 11; and for the first form, see Sút. 13.

BHYASO HINTO SUNTO. (7.)

After words ending in *a*, *hinto* and *sunto* are substituted for *bhyas*, the affix of the ablative plural: as, *Vachchháhinto*, *vachchhásunto*. For the long vowel of the antepenult., the commentary refers us to the *cha*, or ‘and,’ in Sút. 12.¹

SSO NASAH. (8.)

After words ending in *a*, *ssa* is substituted for *nas*, the affix of the genitive sing.: as, *Vachchhassa*.

NER EMMÍ. (9.)

After words ending in *a*, *e* and *mmi* are substituted for *ni*, the affix of the locative sing.: as, *Vachchhe*, *vachchhammi*. For the elision of the final *a* in *vachchhe*, we are referred to Sút. 13.

SUPAH SUH. (10.)

After words ending in *a*, *su* is substituted for *sup*, the affix of the loc. plural: as, *Vachchhesu*. For the *e*, we are referred to Sút. 12.

JAŚŚASNASYÁMSU DÍRGHAH. (11.)

For the final *a* of these nouns, *á* is substituted before the affixes of the nom. and acc. plural, the ablative singular and the genitive plural: as,

¹ Bhámaha does not recognise the forms with *e*, as *vachchhehinto*, *vachchhesunto*; but it seems plain from this very artifice of the *cha*, that such forms are correct; cf. *infra*, notes v. 12; vi. 62; and Lass., p. 310. Hemachandra expressly gives a Sút., ‘*Bhyasi rá*'; with comm. ‘*Bhyasádése pare ato dírgho rá bhavati, vachchháhinto, vachchhehinto*,' etc., and so does the Prák. Sarvaswa. For the difference of meaning between the two forms, see Lass. p. 310, ‘*hinto* caussam significat, à quâ procedit effectus; *sunto* indicat unde proficiscaris.'

Vachchhá sohanti, ‘the trees are beautiful’ [for the elision of *jas*, see Sút. 2];¹ *vachchhdó*, *vachchhdú*, *vachchháhi* for *vríkshát* [see Sút. 6]; *vachchháñá* for *vríkshánám* [see Sút. 4].

ECHA SUPYANIÑASOII. (12.)

E is substituted for this final *a*, before all the case-affixes except those of the loc. and gen. sing. (*ni* and *nas*);² and from the *cha* in the rule we conclude that the long vowel also may be used; as *vachchhe pekkhaha*, ‘behold the trees’ [for the elision of *sás*, see Sút. 2]; *vachchhená* for *vríkshená* [see Sút. 4]; *vachchhehim* [Sút. 5]; *vachchhesu* [Sút. 10]. But the long vowel also may be used: as, *vachchháhinto*, *vachchhásunto* [Sút. 7].

‘Why do we except the affixes of the loc. and gen. sing?’ Because in *vachchhammi* [Sút. 9] and *vachchhassa* [Sút. 8], the short vowel is retained.

KWACHID ÑASINYOR LOPAH. (13.)

When *hasi* and *ni*, the affixes of the abl. and loc. sing., follow, in certain cases the final *a* of the noun is elided: as, *Vachchhá* [Sút. 6], *vachchhe* [Sút. 9], (that is, in this form of the abl. we elide the final *a* of *vachchha* to avoid the necessity of lengthening it by Sút. 11; and similarly in this form of the loc. we elide it to avoid such a word as *vachchhae*. In *vachchhádo*, etc., and *vachchhammi* we see the opposite; cf. also vi. 61.)

IDUTOH ÑASO NO. (14.)

In nouns ending in *i* and *u*, *no* is substituted for *sás*, the affix of the acc. plural: as, *Aggiño*, *váuno*, for *agnín*, ‘fires,’ *váyún*, ‘winds.’

ÑASO VÁ. (15.)

In nouns ending in *i* and *u*, *no* is optionally substituted for *nas*, the affix of the gen. sing.: as, *Aggiño* or *aggissa*, *váuno* or *váussa* (for *ssa*, see Sút. 8).

JASASCHA O YÚTWAM. (16.)

In these nouns, *o* is substituted for *jas*, the affix of the nom. plur.; and *i* and *u*³ for the final *i* and *u*. From the use of the *cha* in the Sútra we infer that *no* is also used as well as *o*: as, *Aggio*, *váuo*, or *aggino*, *váuno*.

¹ The Comm. gives no ex. of the acc. plural. It should be *vachchhá*. The usual form is *vachchhe*; cf. S. 12.

² All the grammarians agree that *sup* is here the *pratyáhára* of all the case-affixes (formed from *su*, the first aff., and the *p* of *sup*, the last), and the Prák. Sanj. and Prák. Sarvaswa refer hither *vachchhehim*, etc.; cf. S. 7, note.

³ The *vá* in the Comm., which is added in the margin in some MSS. to

TÁ NÁ. (17.)

In these nouns *ná* is substituted for *tá*, the affix of the instrumental sing. : as, *Agginá*, *váuná*.

SUBHISSUPSU DÍRGHAH. (18.)

When *su*, *bhis*, and *sup*, the affixes of the nom. sing., instr. plur., and loc. plur. follow, the final *i* or *u* of these nouns is exchanged for its long vowel: as, *Aggi*, *váu*; *aggihim*, *váuhim*; *aggisu*, *vausu*.

STRIYÁM ŚASA UDOTAU. (19.)

In feminine nouns, *u* and *o* are substituted for *śas*, the affix of the acc. plural: as,

Málau, *málao*; *naú*, *naío*; *vahúu*, *vahúo*.

Máláh, ‘garlands’; *nadíh*, ‘rivers’; *vadhúh*, ‘wives.’

[JASO VÁ.] (20.)

In feminine nouns, *u* and *o* are optionally substituted for *jas*, the affix of the nom. plural; in the alternative these follow the rule of nouns in *a*: as *Máláo*, *máláu*, and also *málá* (by S. 2).¹

AMI HRASWAH. (21.)

In feminine nouns the final long vowel is shortened before *am*, the affix of the acc. sing: as,

Málam, *naím*, *vahum*.

TÁNASNÍNÁM IDEDADÁTAH. (22.)

In feminine nouns, *i*, *e*, *a*, *á* are substituted for *tá*, *nas*, *ni*, the affixes of the instr., gen. and loc. sing. : as,

Naíi, *naíe*, *naíá*, *naíá*, any one of which four forms represents ‘by,’ ‘of’ or ‘in’ ‘a river.’

NÁTO 'DÁTAU. (23.)

In the case of feminine nouns ending in *á*, two of the above substitutions *a* and *á* do not take place; that is, the legitimate influence of the preceding Sútra is here prohibited: as,

Málái, *máláe* (not *máláa*, *máláá*) ‘by,’ ‘of,’ or ‘in’ ‘a garland.’

the Sút., must only mean here *vyarashthitavibháshá* [cf. iii. 61], i.e., when *o* is used, *i* and *ú* must precede it, but not in the case of *no*; cf. Lass. p. 307.

¹ For *málá*, cf. Lass., p. 307, note 2, and Boehtl. Śak., p. 150, on *daamáná* (Williams' ed. p. 6; cf. also p. 165, 3).

ÁDÍTAU BAHULAM. (24.)

In feminine words ending in *a*, *á* and *i* are irregularly interchanged as the final letter: as,

Sahamáná, sahamání; haladdá, haladdí; suppanahá, suppanahí; chháhá, chháhí.

Sahamáná, 'enduring'; haridrá, 'turmeric' [i. 13]; súrpanakhá, 'Rávana's sister'; chháyá, 'shade' [ii. 18].¹

NA NAPUNSAKE. (25.)

The final vowel is not lengthened in the nominative sing. of a neuter noun (in nouns ending in *a* there is no rule which would enjoin it; but those ending in *i* and *u*, but for this prohibition, might have come within the range of Sút. 18): as,

Dahim, mahum, havim.

Dadhi, 'curdled milk'; madhu, 'honey'; havis, 'ghee.'

IJJAŚŚASOR DÍRGASCHA. (26.)

In neuter nouns, *i* is substituted for *jas* and *sas*, the affixes of the nom. and acc. plural, and the preceding vowel is lengthened: as,

Vanái, dahíi, mahúi.²

NÁMANTRANE SÁV OTWADÍRGHAVINDAVAH. (27.)

When the nom. sing. is used in the sense of the vocative (this being considered by Sanskrit grammarians as only a modification of the nominative,) neither the *o* of Sút. 1, nor the long vowel of Sút. 18, nor the anuswára of Sút. 30, are allowed: as,

He vachchha, 'O tree'; he aggi, 'O fire'; he ván, 'O wind'; he vaná,³ 'O forest'; he dahi, 'O curdled milk'; he mahu, 'O honey.'

STRIYÁM ÁTA ET. (28.)

In the vocative of feminine nouns, *e* is substituted for *á* before the affix

¹ The Prák. Sanjív. explains this Sút. thus: 'Strílinge vartamánát prátipadikád á i ityetau prat�ekam bhavatah; kái kii (kayá, kasyáh, kasyám rá); jái, jii (yayá, yasyáh, yasyám rá); etc. The MS. D has these ex. as genitives (*cf.* Var. Lect.) added to those given by the other MSS. For *kii*, etc., *cf.* vi. 6. This explanation is much more probable than Bhámaha's.

² The more common forms are *vánáim*, etc., the nasal being added by iv. 16.

³ *Cf.* Pán., vi. 1, 69, and Boehtl. Comm.

su : as, He málc, ‘O garland.’ The Commentator adds that *su* is elided by iv. 6, which enjoins the elision of every final consonant (the indicatory vowel of *su* is dropped by Panini, i. 3, 2, and therefore the *s* of *máles* comes under iv. 6).

IDÚTOR HRASWAH. (29.)

A final *i* or *u* is shortened in the vocative : as,
He nai, ‘O river’; he vahu, ‘O wife.’

SOR VINDUR NAPUNSAKE. (30.)

In neuter nouns, *anuswára* is substituted for the affix of the nom. sing. : as,
Vanam, dahim, mahum.

RITA ÁRAH SUPÍ. (31.)

In words ending in *ri*, *ára* is substituted for *ri*, before all case-affixes (the *pratyáhára sup*) : as,

Bhattáro, ‘a husband’; bhattárena, ‘by a husband,’ etc.

MÁTUR ÁT. (32.)

Á is substituted for the *ri* of *mátri*, ‘a mother,’ and the word is then declined like other feminines in *á* : as,

Máá, máam, máái, máác [Sút. 23].

UR JAŚŚASTÁÑASSUPSU VÁ. (33.)

U is optionally substituted for a final *ri*, before the affixes of the nom. and acc. plural, the instr. and gen. singular, and the loc. plural, (that is, in these cases, words ending in *ri* become subject to the same rules as those ending originally in *u*) : as,

Bhattuno [S. 14 and 16], bhattuná [S. 17], bhattuno [S. 15], and bhat-túsu [S. 18].

The forms with *ára* substituted for *ri* [by S. 31] are also used : as,
Bhattárá, bhattáre, bhattárena, etc.

PITRIBHRÁTRIJÁMÁTRÍNÁM ÁRAH. (34.)

In the words *pitri*, ‘a father,’ *bhrátri*, ‘a brother,’ *jámátri*, ‘a son-in-law,’ *ara* is substituted for *ri*, before the case-affixes (*ára* is therefore forbidden) : as,

Piaram, piarena; bháaram, bháarena; jámáaram, jámáarena.

ÁCHA SAU. (35.)

In these words (*pitri*, etc.) *á* is substituted for *ri*, before *su*, the affix of

the nom. sing.; and from the *cha* in the Sútra we infer that *ara* is also used: as,

Piá, piaro; bháá, bháaro; jámáá, jámáaro.¹

ÁTMANO 'PPÁÑO VÁ. (45.)

App. 'na is optionally substituted for the word *átman*, 'self': as, Appáño, appá. [For the latter form, see iii. 48].

BRAHMÁDYÁ ÁTMAVAT. (47.)

The words *brahma*, etc., are properly declined like *átman*: as, Vamhá, vamháno; juvá, juváñó; addhá, addháñó.

Brahman, 'Brahmá'; yuvan, 'a youth'; adhwan, 'a path.' Other similar instances are to be determined in conformity with the examples given.²

¹ The long list of Sútras on *rájan* which are inserted here in three MSS. are omitted in the translation, as there can be little doubt that they formed no part of the original text of Vararuchi. They are found in the Sanksh. Sára (*cf.* Lass. p. 315, note) and the Prák. Sanj., but their diffuse phraseology is very different to Vararuchi's usual style.

² For some further rules on Declension: see vi. 60—64.

SECTION THE SIXTEEN.

ON PRONOUNS, ETC.

SARVÁDER JASA ETWAM. (1.)

Jas, the affix of the nom. plural, becomes *e* when it follows the class of words called *sarvádi*: as,

Savve, je, te, ke, kadare.

Sarve, 'all'; ye, 'who'; te, 'they'; ke, 'who?'; katare, 'which of two.'¹

NEH SSIMMMITTHÁH. (2.)

Ssim, *mmi*, *ttha* are substituted for *ni*, the affix of the loc. sing., when following a pronoun: as,

Savvassim, savvamni, savvattha; iarassim, iarammi, iarattha.

Sarvasmin, 'in all'; itarasmin, 'in another.'²

IDAMETATKIMYATTADBHYASH TÁ INÁ VÁ. (3.)

Iná is optionally substituted for *ta*, the affix of the instr. sing., after *idam*, 'this'; *etat*, 'this'; *kim*, 'what?' *yat*, 'what,' *tat*, 'that': as,

Iminá, ediná, kiná, jiná, tiná; or, imena, edena, kena, jena, tena.

ÁMA ESIM. (4.)

Esim is optionally substituted for *ám*, the affix of the gen. plur., after the above words *idam*, etc.: as,

Imesim or imána; edesim or edána; kesim or kána; jesim or jána; tesim or tána.³

KIMYATTADBHYO NASA ÁSAH. (5.)

¹ Vararuchi, in this short sketch of pronouns, confines himself to their peculiar inflexions, and for the most part assumes the rules of Seet. v.

² *Imassim* [cf. Sút. 15] is used as loc. fem. in Śak. [Will. p. 36. 2].

³ *Esim* is used in the fem. as well as the masc.; cf. Hema-ch.

Ása is optionally substituted for *nas*, the affix of the gen. sing., after the pronouns *kim*, *yat*, *tat*: as,

Kásá or kassa; jása or jassa; tásá or tassa.

IDBHYAS SSÁ SE. (6.)

Ssá and *ee* are substituted for *nas*, after the above pronouns, when they are declined like nouns ending in *i* (*i.e.*, from feminine roots of the form *ki*, *jí*, *ti*): as,

Kissá, kísc, kiá, kíe, kía, kíi, 'of what woman?'; jissá, jísc, jíá, jíe, jía, jú, 'of what woman?'; tissá, tísc, tíá, tíe, tíá, tíi, 'of that woman.'¹ [For the other forms given, see v. 22.]

ÑER HIM. (7.)

Him is optionally substituted for *ni* (the affix of the loc. sing.) after *kim*, *yat*, *tat*: as,

Kahim, kassim, kammi, kattha [*cf.* v. 2]; jahim, jassim, jammi, jattha; tahim, tassim, tammi, tattha.

ÁHE IÁ KÁLE. (8.)

Instead of *ni* in the sense of time [*cf.* Pán., v. 3, 15], *áhe* and *iá* are optionally substituted after the above pronouns: as,

Káhe, jáhe, táhe; kaiá, jaia, taiá; and also the forms (in vi. 7) kahim, etc.

Kadá, 'when'; yadá, 'since'; tadá, 'then.'

TTO DO ÑASEH. (9.)

Instead of *nasi*, the affix of the abl. sing., *tto* and *do* are substituted after the above pronouns: as,

Katto, kado; jatto, jado; tatto, tado.

Kasmát, 'from what?'; yasmát, 'from which'; tasmát, 'from that.'

TADA OŚCHA. (10.)

Instead of *nasi*, after the pronoun *tat*, *o* is optionally substituted: as, *to*, as well as *tatto* and *tado* (the final *t* is dropped by iv. 6, and the *a* is elided before *o* by iv. 1).

ÑASÁ SE. (11.)

The option allowed in the preceding Sútra still continues. *Se* is op-

¹ These refer to the feminine gen. sing., and correspond to the Sans. *kasyáh*, etc. See Lass., p. 322, and the Sanksh. Sára quoted there. It is singular that W adds *striyám* in the Sútra.

tionally substituted for the pronoun *tat*, together with *nas*, the affix of the gen. sing.; in the alternative, it follows previous rules: as, *Se*, *tása*, and *tassa* [vi. 5].¹

ÁMÁ SIM. (12.)

Sim is optionally substituted for the pronoun *tat*, together with *ám*, the affix of the gen. plur.: thus, instead of *teshám* and *tásám*, we have *sim* or *tána*, and also (by vi. 4) *tesim*.

KIMAH KAH. (13.)

Ka is substituted for the pronoun *kim*, when followed by the affixes of declension: as, nom. sing., *ko*; nom. plur., *ke*; instr. sing. *kena*; instr. plur., *kehim*.

IDAMA IMAH. (14.)

Similarly *ima* is substituted for the pronoun *idam*: as, *Imo*, *ime*, *imena*, *imehim*.

SSASSIMOR AD VÁ. (15.)

A is optionally substituted for *idam*, 'this,' when followed by *ssa* and *ssim*, the Prákrit affixes of the gen. and loc. sing. [v. 8; vi. 2]: as, *Assa* or *imassa*, *assim* or *imassim*.

ÑER DENA HAH. (16.)

Ha is optionally substituted for *ni*, the loc. sing. affix, together with the *da* in *idam*: as, *Iha*. In the case of its not being so substituted we have (by previous rules), *assim*, *imassim*, *imammi*.

NA TTIAH. (17.)

The form *ttha* is not used as a substitute for *ni*, when it follows *idam*, and thus Sút. 2 is so far restricted from applying to this pronoun.

NAPUNSAKE SWAMOR IDAM INAM INAMO. (18.)

Instead of *idam* in the neuter gender, together with *su* and *am*, the affixes of the nom. and acc. sing., we have the three forms, *Idam*, *inam*, and *inamo*.²

¹ *Se* is used in the three genders; Hema-ch. joins Sútras 11, 12 in one as follows: "Vedamtadetado násámbhyám sesimau.—Idam tad etad ityेतेश्म स्थाने नासांभ्याम् सहा यथासंक्षयम् से सिम् इत्यादेशौ वा भवतालः;" with examples; *se*, *asya*, *tasya*, *tasyáh*, etc.; *sim*, *eshám*, *teshám*, *tásám*, etc.

² Hema-ch. also gives *inamo*.

ETADAS SÁVOTWAM VÁ. (19.)

When the pronoun *etad* is followed by the nom. sing. affix *su*, the substitution of *o* for *su* (which by v. 1 is universal) is only optional: as, *Esa* or *eso*, for *esha*, ‘this.’

TTO NASEH. (20.)

Instead of *nasi*, the affix of the abl. sing., when it follows *etad*, *tto* is substituted, the *ta* being elided by Sút. 21: as,

Etto. (We have also the regular forms *edádo*, *edádu*, *edáhi*.)

Etasmát, ‘from this.’

TTOTTHAYOS TALOPAH. (21.)

When the affixes *tto* [S. 20], and *ttha* [S. 2] follow, the *ta* of *etad* is dropped: as,

Etto, ‘from this’; ettha, ‘in this’ (the final *d* having been dropped by iv. 6].

TADETADOS SAS SÁVANAPUNSAKE. (22.)

S is substituted for the *t* of *tad* and *etad* in the masc. and fem., before *su*, the affix of the nom. sing.: as,

So puriso, ‘this man’; sá mahilá, ‘this woman’; similarly *esa* [S. 19], *eso*; *esú*.

‘Why do we specify *su*? Because it does not hold in the nom. plur., *ede*, *te*; or the aee. sing. *edam*, *tam*. ‘Why do we exclude the neuter?’ Because we say *tam*, *edam*; for *tad*, *etad* in the neuter nom. sing.

ADASO DO MUH. (23.)

Mu is substituted for the *da* of the pronoun *adas*, before the case-affixes (the final *s* being already dropped by iv. 6), and the word is then declined like a noun ending in *u*: as,

Amú puriso, ‘that man’; amú mahilá, ‘that woman’; amúo purisá, ‘these men’; amúo mahiláo, ‘these women’; amum vanam, ‘this forest’; amúim vanáim, ‘these forests.’

HAŚCHA SAU. (24.)

Ha also is substituted for the *da* of *adas*, before the affix of the nom. sing.: as,

Aha puriso, aha mahilá, aha vanam.

This *ha* does not admit *o*, *á* or *anuswára*, and therefore remains the same in the three genders.

PADASYA. (25.)

This Sútra will exercise *adhikára* [cf. i. 1]. The various rules which we shall go through in order, are to be understood as supplying substitutes for a *pada*, or word ending with a case-affix; that is, they will not supply substitutes for the case-affixes themselves, nor for a part of the base to which these may be added, but they are to supply substitutes for the whole word, base and affix together.

The *adhikára* of this Sútra will extend until a *śabda* is enjoined (or crude form in contradistinction to a *pada*) which we shall certify, when it occurs.

YUSHMADAS TAM TUMAM. (26.)

The affix *su* is repeated from S. 24. *Tam* and *tumam* are substituted for the pada *yushmad*, 'you,' when followed by *su*, the affix of the nom. sing.: as, *Tam, tumam*, 'you.'

TUMCHÁMI. (27.)

For the pada *yushmad*, when followed by *am*, the affix of the acc. sing., *tum* is optionally substituted; and, from the use of *cha* in the Sútra, we conclude that *tumam* also may be used: as, *Tum, tumam*, 'thee.'

TUJJHE TUMHE JASI. (28.)

For the pada *yushmad*, followed by *jas*, the affix of the nom. plur., *tujhe* and *tumhe* are substituted: as, *Tujhe, tumhe*, 'ye.'

VOCHA ŚASI. (29.)

For the pada *yushmad* followed by *sas*, the affix of the acc. plur., *vo* is substituted, and from the *cha* of the Sútra we conclude that *tujhe* and *tumhe* may also be used: as, *Vo, tujhe, tumhe*, 'you.'

TÁNYOS TAI TAE TUMAE TUME. (30.)

For the pada *yushmad* followed by *ta* and *ni*, the affixes of the instr. and loc. sing., *taī, tae, tumae* and *tume* are substituted: as, *Tai, tae, tumae, tume*, 'by thee,' or 'in thee.'

ÑASI TUMOTUHATUJJHATUMHATUMMÁH. (31.)

For the pada *yushmad* followed by *nas*, the affix of the gen. sing., the following are substituted: *Tumo, tuha, tujha, tumha, tumma*, 'of thec.'

ÁNI CHA TE DE. (32.)

For the pada *yushmad*, followed by *ái*,¹ the affix of the instr. sing., and

¹ This is the affix of the instr. sing. in the terminology of the eastern (*práchya*) school of Hindú Grammarians: see Bochtl. Pánini, Introd. p. xii.

also by *nas*, the affix of the gen. sing. (which we infer from the use of *cha* in the Sútra), *te* and *de* are substituted: as, *Te*, *de*, 'by thee,' and 'of thee.'

TUMÁI CHA. (33.)

For the pada *yushmad* followed by *án*, the affix of the instr. sing., *tumái* also is substituted: as, *Tumái*, 'by thec.'

TUJJHEHIM TUMHEHIM TUMMEHIM BHISI. (34.)

For the pada *yushmad* followed by *bhis*, the affix of the instr. plur., these are substituted: *tujjhehim*, *tumhehim*, *tummehim*, 'by you.'

ÑASAU TATTO TAÏTTO TUMÁDO TUMÁDU TUMÁHI. (35.)

For the pada *yushmad*, followed by *nasi*, the affix of the abl. sing., *tatto*, etc., are substituted: as, *Tatto*, *taitto*, *tumádo*, *tumádu*, *tumáhi*, 'from thee.'

TUMHÁHINTO TUMHÁSUNTO BHYASI. (36.)

For the pada *yushmad* followed by *bhyas*, the affix of the abl. plur., *tumháhinto* and *tumhásunto* are substituted: as, *Tumháhinto*, *tumhásunto*, 'from you.'

VO BHE TUJJHÁNAM TUMHÁNAM ÁMI. (37.)

For the pada *yushmad* followed by *ám*, the affix of the gen. plur., *vo*, etc. are substituted; as, *Vo*, *bhe*, *tujjhánam*, *tumhánam*, 'of you.'

ÑAU TUMAMMI. (38.)

For the pada *yushmad* followed by *ni*, the affix of the loc. sing., *tumammi* is substituted: as, *Tumammi*, 'in thec.' By Sút. 30, we have also the four forms, *Tai*, *tae*, *tumae*, *tume*.

TUJJHESU TUMHESU SUPI. (39.)

For the pada *yushmad* followed by *sup*, the affix of the loc. plur., *tujjhesu* and *tumhesu* are substituted: as, *Tujjhesu*, *tumhesu*, 'in you.'

ASMADO HAMAHAMAHAAAM SAU. (40.)

For the pada *asmad*, 'I,' followed by the affix *su*, *ham*, *aham*, *ahaam* are substituted, as, *Ham*, *aham*, *ahaam*, 'I.'

AHAMMIR AMI CHA. (41.)

For the pada *asmad* followed by the affix *am*, *ahammi* is substituted, and from the *cha* of the Sútra we infer that it may also be similarly substituted for the nom.: as, *Ahammi*, 'I,' or 'me.'

MAM MAMAM. (42.)

Am is repeated from Sút. 41. For the pada *asmad*, followed by the affix *am*, *mam* and *mamam* are substituted: as, *Mam*, *mamam*, 'me.'

AMHE JAŚŚASOS. (43.)

For the pada *asmad*, followed by the affixes *jas* and *śas*, *amhe* is substituted: as, *Amhe*, 'we,' or 'us.'

NO ŚASI. (44.)

For the pada *asmad* followed by the affix *śas*, *no*¹ is substituted: as, *No*, 'us.'

ĀNI ME MAMĀI. (45.)

For the pada *asmad* followed by the affix *ān* [cf. Sút. 32], *me* and *mamāi* are substituted: as, *Me*, *mamái*, 'by me.'

NAU CHA MAI MAE. (46.)

For the pada *asmad* followed by the affix *ni*, *mai* and *mae* are substituted (and also when followed by the affix *ān*, as we infer from the use of *cha* in the Sútra): as, *Mai*, *mae*, 'in me,' or 'by me.'

AMHEHIM BHISI. (47.)

For the pada *asmad* followed by the affix *bhis*, *amhehim* is substituted: as, *Amhehim*, 'by us.'

MATTO MAITTO MAMÁDO MAMÁDU MAMÁHI NĀSAU. (48.)

For the pada *asmad* followed by the affix *nasi*, *matto*, etc. are substituted: as, *Matto*, *maitto*, *mamádo*, *mamádu*, *mamáhi*, 'from me.'

AMHÁHINTO AMHÁSUNTO BHYASI. (49.)

For the pada *asmad* followed by the affix *bhyas*, *amháhinto* and *amhásunto* are substituted: as, *Amháhinto*, *amhásunto*, 'from us.'

ME MAMA MAHA MAJJHA NĀSI. (50.)

For the pada *asmad* followed by the affix *nas*, *me*, etc. are substituted: as, *Me*, *mama*, *maha*, *majjha*, 'of me.'

MAJJHA NO AMHA AMHÁNAM AMHE ÁMI. (51.)

For the pada *asmad*, followed by the affix *ám*, *majjha*, etc. are substituted: as, *Majjha*,² *no*, *amha*, *amhánam*, *amhe*, 'of us.'

¹ The MSS. [cf. Var. Lect.] generally read *ne*, but as they all have *eo*, in S. 29, it is probably an error; at the same time it would be well for future editors of the plays to mark whether *ne* occurs in the MSS. All the MSS. of Vararuchi give *no* in the gen. plur. (if my emendation of vi. 51 be correct), but it is singular that Hema-ch. there gives both *ne* and *no*.

² Cf. Var. Lect. Hema-chandra's Sút. is, "Ne no majjha amha amham

MAMAMMI NĀU. (52.)

For the pada *asmad* followed by the affix *ni*, *mamammi* is substituted: as, *Mamammi*, ‘in me.’ From Sút. 46 we have also the forms, *mai*, *mae*.

AMHESU SUPÍ. (53.)

For the pada *asmad* followed by the affix *sup*, *amhesu* is substituted: as, *Amhesu*, ‘in us.’

DWER DO. (54.)

The adhikára of *pada* ends here [cf. S. 25]. *Sup* must be repeated from the last Sút., but in the sense of the *pratyáhara* [see v. 12, note], and not as merely confined to the loc. plur.

For the word *dwi*, ‘two,’ *do* is substituted before the case-affixes: as, *Dohim*, ‘by two’; *dosu*, ‘in two.’

TRES TIH. (55.)

For the word *tri*, ‘three,’ before the case-affixes, *ti* is substituted (and the word is then declined like nouns ending in *i*): as, *Tihim*, ‘by three’; *tisu*, ‘in three.’¹

TINNI JAŚŚASBHYÁM. (56.)

For the word *tri*, together with the case-affixes *jas* and *śas*, *tinni* is substituted: as, *Tinni agaddá*, ‘three are come’; *tinni pekkha*, ‘behold three.’

DWER DUVE DONI VÁ. (57.)

For the word *dwi*, together with the case-affixes *jas* and *śas*, *duve* and *doni* are substituted: as, *Duve*, *doni*, ‘two’; we have also the option of using the form *do* [S. 54].

CHATURAS CHATTÁRO CHATTÁRI. (58.)

For the word *chatur*, together with the affixes *jas* and *śas*, *chattáro* and *chattári* are substituted: as, *Chattáro chattári purisá*, ‘four men’; *chattáro chattári pekkha*, ‘behold four.’

ESHÁM ÁMO NHAM. (59)

Instead of *ám*, as the gen. plur. affix of these words *dwi*, *tri*, *chatur*, we have the form *nham*: as, *Donham*, ‘of two’; *tinham*, ‘of three’; *chatunham*,² ‘of four.’

amhe amho amháṇa mamáṇa maháṇa majjháṇa ámá.” *Amha* occurs in Dr. Trithen’s ed. of the Mahávíracharitra, p. 28, 12.

¹ Cf. Var. Lect. The *i* seems absolutely required by v. 18. and vi. 60.

² Or rather, *chaunham*, the reading of one MS.

ŚESHO 'DANTAVAT. (60.)

The rest of the rules for declension are the same as those for words ending in *a*. Thus the Sútra *bhiso him*, which has been given for words ending in *a* [cf. v. 5] applies equally to words ending in *i* and *u*; thus we have *aggihim*, *váuhim* from *aggi* and *váu*; and similarly for feminine words ending in *á*, *i*, and *ú*: as *Máldáhim*, *náihim*, *vahúhim* [v. 19]. In the same way we have *aggissa*, *váussa* as the gen. sing., and *aggido*, *váudo*, etc., for the abl. sing.; and similarly *dohim*, *tíhim* [vi. 54, 55], *chaúhim*.

NA NIÑASYOR EDÁTAU. (61.)

E and *á* are not used as the substitutes of the affixes *ni* and *nasi* [cf. v. 6 and v. 9] in the case of nouns ending in *i* and *u*: as, *Aggimmi*, 'in the fire'; *váummi*, 'in the wind'; *aggido*, *aggidu*, *aggíhi*, 'from the fire'; *váudo*, *váudu*, *váúhi*, 'from the wind.'

E BHYASI. (62.)

The negative is repeated from the previous Sútra. *E*¹ is not substituted for the final letter of nouns ending in *i* or *u*, when *bhyas* follows: as, *Aggihinto*, *aggisunto*, 'from the fires'; *váuhinto*, *váúsunto*, 'from the winds.'

DWIVACHANASYA BAHVACHANAM. (63.)

In all affixes, whether for the cases of nouns or the persons of verbs, we must use the plural instead of the dual; thus we must say, *vachchhá*, 'two trees': *vachchhehim*, 'by two trees,' etc.; and similarly for verbs; as, *chitthanti*, 'they two stand.'

CHATURTHYÁH SHASHTHÍ. (64.)

Instead of the affix of the dative case, we must use that of the genitive; thus, *ramhaṇassa dehi*, *ramhaṇána dehi*, 'give to the Bráhman'; or 'to the Bráhmans.'

¹ Cf. Var. Lect. *E* and not *á* seems the true reading, because in fact the form with *á* is only evolved from the Sútra v. 12, by the aid of the *cha* [cf. v. 7, note]; the original forms being no doubt *vachchhehinto*, etc. This being not observed by the copyists has occasioned the Var. Lect. *á*.

SECTION THE SEVENTH.

ON CONJUGATION.

TATIPOR IDEAU. (1.)

For *ta* and *tip* (the affixes of the 1st person¹ in the *átmane* and *parasmai pada*), *i* and *e* are mutually substituted : as,

Padhai, *padhae* for *paṭhati*, *paṭhate*, ‘he recites.’

THÁSSIPOS SI SE. (2.)

For *thás* and *sip* (the affixes of the 2nd. person sing. in the *atm.* and *par. pada*), *si* and *se*² are mutually substituted : as,

Padhasi, *padhase* for *paṭhasi*, *paṭhase*.

ITMIPOR MIH. (3.)

For *it* and *mip* (the affixes of the 3rd person sing. in the *atm.* and *par. pada*) *mi* is substituted ; and thus *padhámi* represents both the Sans. *paṭhámi* and *paṭhe*.

NTIHETTHÁMOMUMÁ BAHUSHU. (4.)

For the conjugational affixes in the plural, *nti*, *ha*, *itthá*, *mo*, *mu*, *ma* are severally substituted : as,

(1.) *Padhanti*; (2.) *padhaha*, *padhitthá*; (3.) *padhámo*, *padhamu*, *padhama*.

ATA E SE. (5.)

This rule limits what would otherwise be of constant application. The *e* and *se* which are substituted by Sútras 1 and 2 are only substituted when they follow *a*, and not otherwise ; thus we have *ramae*, ‘he rejoices,’ *padhae*,

¹ The reader will bear in mind that the Hindú Grammarians follow an inverse order to ours in arranging the *persons*, their first person being our third, etc.

² The apparent confusion in Sútras 1, 2, (as *si* properly = *sip*, not *thás*, etc.) seems intended to prepare us for Sút. 5.

'he recites'; *ramase*, 'thou rejoicest,' *padhase*, 'thou recitest'; but not *hoe* or *hose* [*ho* being the Prákrit for *bhú* by viii. 1] but only *hoi*, 'he is'; *hosí*, 'thou art.'

ASTER LOPAH. (6.)

The root *as*, 'to be,' is elided when the substitutes [vii. 2] for the affixes *thás* and *sip* follow : as,

Sutto si for supto 'si, 'thou art asleep.'

MIMOMUMÁNAM ADHO HAŚCHA. (7.)

H is to be used immediately after the *m* in the affixes *mi*, *mo*, *mu*, *ma*, when they follow the root *as*, the elision of which still continues to be enjoined from the preceding Sútra : as,

Gao mhi; gaa mho, gaa mhu, gaa mha for gato 'smi, 'I am gone'; *gatás smah*, 'we are gone.'

YAKA ÍA-IJJAU. (8.)

For *yak* (the affix of the passive) *ia* and *ijja* are substituted (and the personal affixes subjoined to these) : as,

Padhíai, padhijja for pathyate, 'it is recited.'

NÁNTYADWITWE. (9.)

These substitutions for *yak* do not take place, when the final consonant of the root is doubl.ed : as,

Hassai, gammai for hasyate, 'it is laughed,' gamyate, 'it is gone.' By viii. 58, this doubling of the final is optional in the verbs *gama*, etc.; therefore when the final is not doubled, Sút. 8 remains in force, and thus we have *gamiai*, *gamiijja*.

NTAMÁNAU ŠATRI-ŠÁNACHOII. (10.)

For the participial affixes *śatri* and *śánach*, *nta* and *mána* are mutually substituted : as,

Padhanto, padhamáno, 'reciting.'

ÍCHA STRIYÁM. (11.)

I is substituted (as well as the regular forms from *nta* and *mána*), for *śatri* and *śánach*, when used in the feminine : as,

Hasai, hasanti, hasamána, 'smiling' (a woman); *vevai, vevantí, veva-mána*, 'trembling.'

DHÁTOR BHAVISHYATI HIH. (12.)

The syllable *hi* is to be used after the root in the future (and the affixes

of the present added to this) : as,

Hohii, ‘he will be’; hohinti, ‘they will be’; hasihii, ‘he will laugh’; hasihinti, ‘they will laugh.’

UTTAME SSÁ HÁ CHA. (13.)

In the 3rd person [*cf.* note Sút. 1] of the future we are to use after the root *ssá* and *há*; and also *hi* (as we infer from the *cha* in the Sútra) : as,

Hossámi, hohámi, hohimi, ‘I shall be’; hossámo, hohámo, hohimo, ‘we shall be.’

MINÁ SSAM VÁ. (14.)

In the 3rd person sing. of the future, *ssam* may optionally be used after the root, superseding the personal affix *mi*: as,

Hossam, ‘I shall be.’ This being optional, we may also use the forms of the preceding Sútra.

[MOMUMAIR HISSÁ HITTIIÁ.¹] (15.)

In the 3rd person plural of the future, *hissá* and *hittá* may be optionally added after the root, instead of any substitute for a plural-affix, superseding *mo*, *mu*, or *ma*: as,

Hohissá, hohitthá, ‘we shall be’; hasihissá, hasihitthá, ‘we shall laugh.’ As this is optional, we may also use the previous forms.²

[KRI-DÁ-ŚRU-VACHI-GAMI-RUDI-DRÍSI-VIDI-RÚPÁNÁM KÁ-HAM DÁHAM SOCHCHHAM VOCHCHHAM GACHCHHAM ROCH-CHHAM DACHCHHAM VECHCHHAM.³] (16.)

In the 3rd person sing. of the future, instead of the roots *kri*, etc., *káham*, etc. are respectively substituted : as,

Káham, ‘I will do’; dáham, ‘I will give’; sochchham, ‘I will hear’; vochchham, ‘I will speak’; gachchham, ‘I will go’; rochchham, ‘I will weep’; dachchham, ‘I will see’; vechchham, ‘I will know,’ etc.

¹ Sútras 15—22 are only found in part of the MSS., but Hema-ch., and the Prák. Sanj. give them; and as several of them are of some value, I add Hema-chandra’s corresponding rules.

² Hema-ch., 165, *Momumánám hissá hitthá*, and 166, *meh ssam*.

³ Hema-ch., 167, *Krido ham*, with ex. *káham dáham*; then 168, *śru-gami-rudi-vidi-drísi-muchi-vachi-chhidi-bhidi-bhujám sochham gachham rochham vechham*, etc. The Sanskrit Grammarians frequently add an *i* to a verbal root, in order to decline it in their Sútras. See Sect. viii. *passim*.

[SRWÁDÍNÁM TRISWAPYANUSWÁRAVARJAN HILOPASCHA
VÁ.¹] (17.)

Sochchham, etc. (without the anuswára) are substituted for *śru*, etc. in the future, even when the signs of the first, second, or third persons follow; the elision or insertion of *hi* (Sút. 12) is optional: as,

Sochhhii, *sochhhii*, ‘he will hear’; *sochhhinti*, *sochhhihinti*, ‘they will hear’; *sochhhisi*, *sochhhihisi*, ‘thou wilt hear’; *sochhhithá*, *sochhhiihitthá*, ‘ye will hear’; *sochhhimi*, *sochhhihimi*, ‘I will hear’; *sochhhimo*, *sochhhihimo*, *sochhhimu*, *sochhhihimu*, *sochhhima*, *sochhhihima*, *sochchissámo* [Sút. 13], *sochchissámu*, *sochhhissáma*, ‘we will hear.’ And similarly *vochhha*, etc.

[U-SU-MU VIDHYÁDISHWEKASMIN.²] (18.)

U su mu are severally substituted for the proper singular affixes in the sense of command, etc. [*cf.* Pánini iii. 3, 161 and 162]: as,

Hasaü, ‘let him laugh’; *hasasu*, ‘do thou laugh’; *hasamu*, ‘let me laugh.’

[NTU-HA-MO BAHUSHU.³] (19.)

Ntu ha mo are severally substituted for the proper plural affixes in the sense of command, etc.: as,

Hasantu, ‘let them laugh’; *hasaha*, ‘laugh ye’; *hasámo*, ‘let us laugh.’

[VARTAMÁNABHAVISHYADANADYATANAYOR JJA JJÁ VÁ.⁴] (20.)

Jja and *jjá* are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc. are implied;

¹ Hema-ch. 169, *sochhádaya ijádihu* (explained in Comm. by *bharishyad-ádeseshu*), *hilukcha rá*.

² Hema-ch. 170, *Dusumu vidyálíshwekasmistrayánám*, with the ex., *hasámu aham*, etc.; the Comm. adds *du*, *dakárochcháranam bháshántarártham*. S. 171, *Sor hir rá* is new, as is 172, *Ata ijjaswijjahiijelukó rá*; with Comm., *Akárátparasya sos stháne ‘ijjasu’ ‘ijjahi’ ‘ijje’ ityete lukcha ádesá rá bhavanti.*

³ This is Hema-ch., 173.

⁴ Hema-ch., 174, *Vartamánábhárvishyantyoścha jja jjá rá*. For Comm., cf. notes pp. 64, 65; also *cf. ibid* for the other interpr. in the MSS., some of which understand by *vidhyádishi*, ‘the imperative and other tenses’; Hema-ch. notices the variation [*cf. var. lect.*, p. 65] but gives as above, which agrees with Pán., iii. 3, 161, 162.

there being an option, the previous forms may be retained. Thus we have in the present *hojja*, *hojjá*, or *hoi*, ‘he is’ [cf. viii. 1]; *hasejja*, *hasejjá*, or *hasaï*, ‘he laughs’; (and the same form applies to the three persons in both numbers;) in the future *hojja*, *hojjá*, or *hohii*, etc., ‘he will be’; and similarly in the sense of the imperative.

[MADHYE CHA.¹] (21.)

Jja and *jjá* are also optionally inserted between the root and the affixes in the present, the definite future and the imperative: as,

(Present) *hojjaï*, *hojjái*; (future) *hojjahii*, *hojjáhii*; (imperative) *hojjau*, *hojjáu*.

[NÁNEKÁCHAH.] (22.)

Jja and *jjá*, however, are not thus inserted between the root and affix, except when the root ends in a vowel (and is therefore monosyllabic [*ekách*], since a root which ends in a consonant becomes dissyllabic by the addition of the anubandha): as,

Hasaï from *hasa*, ‘to smile’; *tuvaraï* from *twara*, ‘to hasten.’ But this does not preclude their being employed as finals (by S. 20); as, *Hasejja*, -*jjá*; *tuvarejja*, -*jjá*, etc.

ÍA BHÚTE. (23.)

*Ía*² is substituted for the affix after a root in a past tense: as,

Huvía, *hasta* for *abhavat*, ‘he was,’ *ahasat*, ‘he laughed.’

¹ Hema-ch. 175, *Madhye cha swarántad rá*. *Swarántad dhátoḥ prakriti-pratyayayor madhye, chakúrát pratyayánám cha stháne, jja jjá rá bhavataḥ vartamáñdbhavishtyayor vidhyádishi cha*. The ex. of the future are *hojjahii*, *hojjáhii*, *hojja*, *hojjá*, *pakshe hohii*, which I have supplied above, as all Vararuchi’s MSS. omit them, except W, which erroneously reads *hojjai* like the present. Hema-ch. also applies the forms to all the persons.

² For Sútras 23, 24, cf. Lass. Inst., p. 354. Some MSS. seem to have *ia* for *ía*, but the Sanksh. Sára and Hema-ch. have *ía*. The latter’s Sútras are as follow; “*Si hi hia bhútárthasya*. Instead of the affixes of the third and other preterites (*adyatanyádis pratyayo bhútárthas*) *si* *hi* and *hia* are substituted; and as the *ía* of the next rule is restricted to a root ending in a eonsonant, we infer that this rule applies to one ending in a vowel: as, *kásí*, *káhí*, *káhíá* for *akársht*, *akarot*, *chakára* from *kri*.”—“*Vyanjanád ía*. For the affixes of the third and other preterites, after a root ending in a consonant,

EKÁCHO HÍA. (24.)

Hia is substituted for the affix after a monosyllabic root in a past tense : as,

Hohíá *for abhút*, ‘he was.’

ASTER ÁSIH. (25.)

Ási is substituted for *asti* in the singular of a past tense : as,

Ási ráá *for ásíd rájá*, ‘there was a king.’

NICHÁ EDÁDERATA ÁT. (26.)

E is substituted for *nich*, the causal affix, and an *a* in the first syllable of the root becomes *á* : as,

Kárei, háséi *for kárayati*, ‘he causes to do,’ hásayati, ‘he causes to laugh.’

ÁVE CHA. (27.)

Áve also is substituted for *nich*, as well as *e* : as,

Karávei, kárávei, hasávei *for kárayati*, ‘he causes to do,’ hásayati, ‘he causes to laugh.’¹

ÁVIH KTAKARMABHÁVESHU VÁ. (28.)

Ávi is optionally substituted for *nich*, [i.] when *kta* (the affix of the past participle) follows; and [ii.] when the object and the action are signified (*i.e.*, in the passive voice) : as,

[i.] Karáviam, hasáviam ; or káriam, hásiam ; *for kárita*, ‘caused to do,’ hásita, ‘caused to laugh.’

[ii.] Karávijjai, hasávijjai ; or kárijjai, hásijjai ; *for káryate*, ‘he is caused to do,’ hásyate, ‘he is caused to laugh.’

[NAIDÁVE.] (29.)

E and *áve* are not substituted for *nich* when *kta* follows, or in the passive voice : thus we have only *Káriam*, *karáviam*, *kárijjai*, *karávijjai*.

ATA Á MIPI VA. (30.)

ia is substituted : as, *huiá*, *for abhút, abharat, babbhúra*, etc. ; “ *huv* being a form for *bhú*, by viii. 1.

¹ The Pr. Sanj. adds *púrvasútrád yogabhedá áderanádésártha*, i.e., “this Sútra is separated from the preceding [cf. iii. 49] because the substitution for the initial *a* is not enjoined here.” Bhámatha allows both forms.

Ā is optionally substituted for the final of a root ending in *a*, when *mip* follows: as,

Hasámi or hasami, 'I laugh.'

ICHCHA BAHUSHU. (31.)

I is substituted (as well as *d*) for the final *a*, in the 1st person plural: as, Hasimo, hasámo, hasimu, hasámu, 'we laugh.'¹

KTE. (32.)

I is substituted for the final *a* when *kta* (the affix of the past participle) follows: as,

Hasiam, padhiam for hasitam, 'laughed,' pathitam, 'recited.'

ECHA KTWÁTUMUNTAVYABHAVISHYATSU. (33.)

When the affixes *ktwā*, *tumun*, and *tarya* follow, and also in the future tense, *e* is substituted for *a*; and also *i*, as we infer from the *cha* of the Sútra: as,

Haseúna, hasiúna, 'having laughed'; haseum, hasium, 'to laugh'; haseavvam, hasiavvam, '(it is) to be laughed'; haschii, hasihii, 'he will laugh.'

LADEŠE VĀ. (34.)

E is optionally substituted for a final *a*, wherever it is followed by a substitute for *l²* (or in other words, in any person of any tense): as,

Hasci or hasai, 'he laughs'; hasenti or hasanti, 'they laugh.'

¹ This *ā* seems optional by Sút. 30; hence we have such forms as *hasamu*; cf. Sút. 4.

² Cf. Pán. iii. 4, 77.

SECTION THE EIGHTH.

BHUVO HOHUVAU. (1.)

For the verbal root *bhū*, ‘to be,’ *ho* and *huvā* are substituted: as, *Hoi*, *huvāi*, ‘he is’; *honti*, *huvanti*, ‘they are.’

KTE HUH. (2.)

When *bhū* is followed by *kta*, the affix of the past participle, *hu* is substituted: as,

Huam,¹ ‘been.’

PRÁDER BHAVAH. (3.)

When *bhū* follows a preposition, as *pra*, etc., *bhava* is substituted: as, *Pabhavaī* for *prabhavati*, ‘he prevails’: *sambhavaī* for *sambhavati*, ‘he is born.’

TWARAS TUVARAH. (4.)

For the root *twar* (*ṇitwarā*) ‘to hasten,’ *tuvara* is substituted: as, *Tuvaraī*, ‘he hastens.’

KTE TURAH. (5.)

When *twar* is followed by the participial affix *kta*, *tura* is substituted: as, *Turiam* [for the *i*, cf. vii. 32].

GHUNO GHOLAH. (6.)

For *ghuna* (which in the Dhátpátha or ‘glossary of roots,’ is arranged with *ghurna* in the sense of ‘rolling’) *ghola* is substituted: as, *Gholai*, ‘he rolls.’

NUDO NOLLAH. (7.)

For the root *nud* (*nuda*), ‘to send,’ *nolla* is substituted: as, *Nollaī*, ‘he sends’; *panollaī*, ‘he drives.’²

¹ Or perhaps *húam*; cf. Var. Leet.

² Others read *lona* for *nolla*, and two MSS. insert both rules, but this only proves that it is an old Var. Leet. In Sect. iv., we have some instances of a similar transposition of the nasal, as *áñala*, etc.

DÚÑO DÚMAH. (8.)

For the root *dú* (*dúñ*), *dúma* is substituted : as,
Dúmaï, 'he is pained.'

PATEH PHALAH¹ (9.)

For the root *pat* (*pata*, given in the Dhátupátha with *ata*, in the sense
of 'going'), *phala* is substituted : as,
Phaliam hiaam, 'my heart is gone' (?).

PADEH PÁLAH. (10.)

For the root *pad* (*pada*), *pála* is substituted : as,
Pálei, 'he goes.'

VRISHAKRISHAMRISHAHRISHÁM RITO 'RIH. (11.)

Ari is substituted for the *ri* of the roots *vrišh*, etc. : as,
Varisaï, 'it rains'; karisaï, 'he drags'; marisaï, 'he bears patiently';
harisaï, 'he is glad.'

RITO 'RAH. (12.)

Ara is substituted when a root ends in *ri* : as,
Mri, 'to die,' maraï; sri, 'to go,' saraï; vri, 'to choose,' varaï.

KRINAH KUÑO VÁ. (13.)

Kuna is optionally used for the root *kri* (*dukrin*) : as,
Kunaï or karaï, 'he does.'

JRIBHO JAMBHÁAH. (14.)

For *jribh* (*jribhi*), 'to yawn,' *jambháa* is substituted : as,
Jambháaï, 'he yawns.'

GRAHER GENHAH. (15.)

For *grah* (*graha*), 'to seize,' *genha* is substituted : as,
Genhai, 'he seizes.'

GHET KTWÁTUMUNTAVYYESHU. (16.)

Ghet is substituted for *grah*, when followed by *ktwá*, the affix of the in-declinable participle, *tumun*, that of the infinitive, and *tavya*, that of the future participle : as,

Ghettuna, 'having seized'; ghettum, 'to seize'; ghettvam, 'to be seized.'²

¹ The Prák. Sanj. reads *páteh phálah*, and restricts it to the causal.

² If *tt* be the correct reading in the examples, we must read *ghet* or *ghett* for *ghe*. Cf. Var. Lect., and transl., notes, iv. 23, and viii., 55.

KRINAH KÁ BHÚTABHAVISHYATOŚCHA. (17.)

Ká is substituted for the root *kri*, in the past and the future tenses, and also (as we infer from the *cha* of the Sútra) when the affixes *ktvá*, *tumun*, and *tarya* follow: as,

Kahíā, 'he did' [for this, cf. vii. 24]; káhii, 'he will do'; kaúna, 'having done'; káum, 'to do'; káavvam, 'to be done.'

SMARATER BHARASUMARAU. (18.)

For the root *smri*, 'to remember,' *bhara*¹ and *sumara* are substituted: as, Bharaī or sumaraī, 'he remembers.'

BHIYO BHÁVÍHAU. (19.)

For the root *bhi* (*nibhi*), 'to fear,' *bhá*² and *víha* are substituted: as, Bhái or víhaī, 'he fears.'

[JIGHRATEH PÁPÁAU.] (20.)

For the root *ghrá*, 'to smell,' *pá* and *páa* are substituted: as, Pái or páai, 'he smells.'

MLAI VÁVÁAU. (21.)

For the root *mlai*, 'to wither,' *vá* and *váa* are substituted: as, Vái or váai, 'he withers.'

TRIPAS THIMPAH. (22.)

For the root *trip* (*tripa*, given in the Dhátupátha with *trimpá* in the sense of 'being pleased') *thimpa* is substituted: as,

Thimpai, 'he is pleased.'

JNO JÁNAMUNĀAU. (23.)

For the root *jnd*, 'to know,' *jána* and *muna* are substituted: as, Jánai and munai, 'he knows.'

JALPER LO MAH. (24.)

M is substituted for the *l* of the root *jalp* (*jalpa*), 'to speak articulately': as, Jampaī.

SHTHÁDHYÁGÁNÁM THÁAJHÁAGÁÁH. (25.)

For the roots *sthá*, 'to stand,' *dhyai*, 'to meditate,' *gai*, 'to sing' (given in the Dhátupátha in the list *kai*, *gai*, *rai* in the sense of 'sound'), *tháa*, *jhúa* and *gáa* are respectively substituted: as,

¹ Hema-eh. "Smarer jara-júra-bhara-bhala-ladha-vimhara-sumara-payara-pambuháh."

² Bhááhi and bháissadi are found in Śak. (Williams') pp. 176, 15; 254, 1.

Tháanti, 'they stand'; jháanti, 'they meditate'; gáanti, 'they sing.'

[THÁJHÁGÁŚCHA VARTAMÁNABHAVISHYADVIDHYÁDYEKAVACHANESHU. (26.)

For the roots *sthá*, *dhyai*, and *gai*, when followed by the singular affixes of the imperative, the future, and the present, *thá*, *jhá*, and *gá* are severally substituted, as well as the substitutes mentioned in the preceding Sútra (as we infer from the *cha* in the present one): as,

Thái or tháai, 'he stands'; tháhii or tháahii, 'he will stand'; tháu or tháau, 'let him stand'; and similarly jhái or jháai, jháhii or jháahii, jháu or jháau, gái or gáai, gáhii or gáahii, gáu or gáau.

[KHÁDIDHÁVYOII KHÁDHAU.] (27.)

For the roots *khád* (*khádri*), 'to eat,' and *dháv* (*dháru*), 'to run,' *khá* and *dhá* are substituted in the same tenses as in the preceding Sútra: as,

Khái, 'he eats'; kháhii, 'he will eat'; kháu, 'let him eat'; and similarly dhái, dháhii, dháu.

GRASER VISAH. (28.)

For the root *gras* (given in the Dhátup. in the list *grasu*, *glasu*, in the sense of 'eating') *visa* is substituted: as,

Visaï, 'he eats.'

CHINÁŚ CHINĀH. (29.)

For the root *chi* (*chin*), 'to gather,' *china* is substituted: as, Chinaï, 'he gathers.'

KRÍNAH KINAH. (30.)

For the root *kri* (*dúkr'₂*), 'to buy,' *kina* is substituted: as, Kinaiï, 'he buys.'

VEH KKECHA. (31.)

Kke is the substitute for *kri*, when preceded by the preposition *vi*; and *kina* also, as we infer from the *cha* in the Sútra: as,

Vikkei or vikkiñai [for the *kk*, cf. iii. 50], 'he sells.'

UD-DHMA UDDHUMÁ. (32.)

For the root *dhmá*, 'to blow,' when preceded by the preposition *ut*, *uddhumá* is substituted: as,

Uddhumáï.

ŚRADO DHO DAHAH. (33.)

For the root *dhá* (*dudhán*), 'to hold,' when preceded by the particle

śrad, daha is substituted: as,

Saddhaï, 'he believes'; saddahiam, 'believed.'

AVÁD GÁHER VÁHĀH. (34.)

For the root gáh (*gáhú*), 'to churn,' etc., when preceded by the preposition ava, ráhā is substituted: as,

Ováhāi or avaváhāi, 'he bathes' [cf. iv. 21].

KÁSER VÁSAH. (35.)

'Preceded by ava' is continued from the foregoing Sútra. For the root kás (*kási*), 'to cough,' when preceded by ava, vásā is substituted: as,

Ovásai or avavásai, 'he coughs.'

NIRO MÁNO MÁNAH. (36.)

For the root má (*mán*), 'to measure,' when preceded by the preposition nír, mánā is substituted: as,

Nimmánaï, 'he makes.'

KSHIYO JHIJJAH. (37.)

For the root *kshi*, 'to destroy,' *jhijjā* is substituted: as,

Jhijjaï, 'he destroys.'

BHIDICHHIDOR ANTYASYA NDAH. (38.)

For the final of the roots *bhid* (*bhidir*), 'to break,' and *chhid* (*chhidir*) 'to cut,' nda is substituted: as,

Bhindaï, 'he breaks'; chhindai, 'he cuts.'

KWATHER DHAH. (39.)

For the final of the root *kwath* (*kwatha*), 'to boil,' dha is substituted: as, Kadhai, 'he boils.'

VESHTEŚCHA. (40.)

Dha is also substituted for the final of the root *vesht* (*veshta*), 'to surround': as,

Veddhai, 'he surrounds.' This and the preceding Sútra, which might otherwise have been united, are separated on account of the latter of the two [S. 40]; which enjoins a substitute for a final *conjunct* instead of a single consonant, and therefore comes within the range of Sect. iii. 51.¹

¹ None of the MSS. write the ex. with *ddh*; but that given above seems the natural explanation of the *yogavibhága uttarárthah*. The Prák. Sanj. is corrupt here, but seems to allow a second form *vetthaï* (by iii. 10); it gives no expl. of *yogavibhága*, etc., and this would have rather required *nityártha* [cf. iii. 49].

UTSAMOR LAH. (41.)

For the final of the root *vesht*, *la* is substituted, when it is preceded by the prepositions *ut* and *sam*: as,

Uvvellaï, samvellaï.

RUDER VAH. (42.)

For the final of the root *rud* (*rudir*), ‘to weep,’ *va* is substituted: as, Ruvaï, ‘he weeps.’

UDO VIJAH. (43.)

For the final of the root *vij*, preceded by *ut*, *va* is substituted: as, Uvvivaï, ‘he trembles.’

VRIDHER DHAH. (44.)

For the final of the root *vridh* (*vridhu*), ‘to increase,’ *dha* is substituted: as, Vaddhai, ‘he increases.’

HANTER MMAH. (45.)

Mma is substituted for the final of the root *han* (*hana*), ‘to strike’: as, Hammai, ‘he strikes.’

RUSHADINAM DIRGHATÁ. (46.)

In the roots *rush*, etc., the vowel is lengthened: as,

Rúsaï, túsaï, súsaï, *for* *rushyati*, ‘he is angry’; *tushyati*, ‘he is pleased’; *śushyati*, ‘he dries.’

CHCHO VRAJANRITYOH. (47.)

Chcha is substituted for the final of the roots *vraj* (*vraja*), ‘to go,’ and *nrit* (*nriti*), ‘to dance’: as,

Vachchaï, ‘he goes’; nachehaï, ‘he dances.’¹

YUDHIBUDHYOR JAH. (48.)

Jha is substituted for the final of the roots *yudh*, ‘to fight,’ and *budh*, ‘to know’: as,

Jujjhaï, ‘he fights’; vujjhaï, ‘he knows.’

RUDHER NDHAMBHAU. (49.)

Ndha and *mbha* are substituted for the final of *rudh* (*rudhir*), ‘to hinder’: as,

Rundhai, rumbhai, ‘he hinders.’

MRIDO LAH. (50.)

La is substituted for the final of the root *mríd* (*mrída*), ‘to grind’: as, Malaï, ‘he grinds.’

¹ *Nachchanam* = *nartanam*; Śak. (Williams’), p. 165, 1.

ŚADLRIPATYOR DAH. (51.)

Da is substituted for the final of the roots *sad* (*śadlyi*), ‘to decay,’ and *pat* (*patli*), ‘to fall’: as,

Sadaī, ‘he decays’; padaī, ‘he falls.’

ŚAKÁDÍNÁM DWITWAM. (52.)

The final of the roots *sak* (*śakli*), etc., is doubled: as,

Sakkai,¹ laggaī, *for* śaknoti, ‘he is able,’ lagati, ‘he adheres.’

SPHUTICHALYOR VÁ. (53.)

The final of the roots *sphuṭ* (*sphuṭa*), ‘to blossom,’ and *chal* (*chala*), ‘to tremble,’ is optionally doubled: as,

Phut̄ai or phudaī (the *t*, when it is not doubled, becoming *d* by ii. 20); challaī or chalai.

PRÁDER MÍLAH. (54.)

The final of the root *mil* (*mila*), ‘to wink,’ is optionally doubled, when it is preceded by the prepositions *pra*, etc.: as,

Pamillaī, pamflaī.²

BHUJÁDÍNÁM KTWÁTUMUNTAVYESHU LOPAH. (55.)

The finals of the roots *bhuj*, etc., are elided, when the affixes *ktwá*, *tumun*, and *tavya* follow: thus from *bhuj* we have

Bhottúna, bhottum, bhottavvam; *for* bhuktwá, ‘having eaten,’ bhoktum, ‘to eat,’ bhoktavyam, ‘to be eaten.’—Similarly from *vid*, ‘to know,’ vettúna, vettum, vettavvam; and from *rud*, ‘to weep,’rottúna, rottum, rottavvam.³

ŚRUHUJILÚDHUVÁM NO 'NTYE HRASWAH. (56.)

At the end of the roots *śru*, ‘to hear,’ *hu*, ‘to offer,’ *ji*, ‘to conquer,’ *lú* (*lún*), ‘to cut,’ *dhú* (*dhún*), ‘to shake,’ *na* is to be employed, and the preceding long vowel is to be shortened: as,

Sunaī, hunaī, jinaī, lunāī, dhunāī.

BHÁVAKARMANOR VVASCHA. (57.)

¹ Cf. *sakkanomi* = *śaknomi*; Śak. (Williams'), p. 108, 2.

² Some of the MSS. seem to take *práder* as equal to *pra-púrvasya*, but cf. viii. 3. The Prák. Sanj. agrees with the text, and also gives examples with *pra* and *ut*, adding *mila iti kim*, *milai*.

³ If the above be the correct text (and it is also found in the Pr. Sanj.) *túna* as well as *úna* will be the Prákrit equiv. for *ktwá*; cf. iv. 23, transl. note. The Pr. Sanj. (which always has *túna* = *ktwá*) explains the *tt* by iii. 58.

At the end of these roots, when the passive¹ is signified, *vva* is to be employed; but *na* may also be used, as we infer from the *cha* in the Sútra: as, *Suvvaī or sunijjaī* [vii. 8]; *huvvaī or hunijjaī*; *jivvaī or jinijjaī*; *luvvāī or lunijjaī*; *dhuvvaī or dhunijjaī*.

Srúyate, ‘it is heard’; *húyate*, ‘it is offered’; *jíyate*, ‘it is conquered,’ etc.
GAMÁDÍNÁM DWITWAM VÁ. (58.)

In the case of the roots *gama*, etc., the final letter is optionally doubled in the passive, (*cf.* vii. 9.): as,

Gammaī, gamijjaī; rammaī, ramijjaī; hassāī, hasijjaī.

Gamyate, ‘it is gone’; *ramyate*, ‘it is played’; *hasyate*, ‘it is laughed.’

LIHER LIJJHAH. (59.)

Lijjha is substituted for the root *lih* (*liha*), ‘to lick,’ in the sense of the passive: as,

Lijjhaī, ‘it is licked.’

HRIKROH HÍRAKÍRAU. (60.)

For the roots *hri* and *kri*, *hira* and *kira* are severally substituted in the sense of the passive: as,

Híraī, ‘it is seized’; kíraī, ‘it is done.’

GRAHER DÍRGHO VÁ. (61.)

A long vowel is optionally substituted for the short *a* in the root *grah*, in the sense of the passive: as,

Gáhijjaī or gahijjaī, ‘it is seized.’

KTENA DINNÁDAYAH. (62.)

Dinna, etc., are used as irregular forms for some participles with the affix *kta*: thus,

Dá (*dudáu*), ‘to give,’ *dinna*, ‘given’; *rud* (*rudir*), ‘to weep,’ *runnam*, ‘wept’; *tras* (*trasi*) ‘to fear,’ *hittham*, ‘alarmed’; *dah* (*daha*), ‘to burn,’ *daddham*, ‘burned’; *ranj* (*ranji*), ‘to be attached to,’ *rattam* (?), ‘attached to.’

KHIDER VISÚRAH. (63.)

For the root *khid* (*khida*), ‘to be distressed,’ *visúra* is substituted: as,

Virahena visúraī válá, ‘the maiden is distressed by the absence (of her beloved).’

KRUDHER JÚRAH. (64.)

¹ *Karman* = our passive; *bháva* is the impersonal passive of a neuter verb.

² W continues to refer the remaining Sútras to the passive, but the Adhikára of Sút. 57 ended, no doubt, at Sút. 62.

'For *krudh* (*krudha*), 'to be angry,' *júra* is substituted : as, *Júraï*, 'he is angry.'

CHARCHÉS CHAMPAH. (65.)

For *charch* (*charcha*), 'to study,' *champa* is substituted : as, *Champaï*, 'he studies.'

TRASER VAJJAH. (66.)

For *tras* (*trasi*), 'to fear,' *vajja* is substituted : as, *Vajjaï*, 'he fears.'

MRIJER LUBHASUPAU. (67.)

For *mrij* (*mriju*), 'to cleanse,' *lubha* and *supa* are substituted : as, *Lubhaï* or *supaï*, 'he cleanses.'

VUTTAKHUPPAU MASJEH. (68.)

For *may* (*tumasjo*) 'to be immerged,' *vutta* (?) and *khuppa* are substituted : as,

Vuttaï, *khuppaï*, 'he is immerged.'

DRISEH PULAANIAKKAAVAKKHÁH.¹ (69.)

For the root *driś* (*driśir*), 'to see,' *pulaa*, *niakka*, and *avakkha* are substituted : as,

Pulaaï, *niakkaï*, *avakkhai*, 'he sees.'

ŠAKES TARAVAATÍRÁH. (70.)

For the root *sak* (*saklyi*) 'to be able,' *tara*, *vaa*, and *tira* are substituted : as, *Taraï*, *vaaï*, *tiraï*, 'he is able.'

ŠESHANÁM ADANTATA. (71.)

The Anubandhas of the remaining roots are elided, and the roots themselves considered as ending in short *a* : thus,

Bhram (*bhramu*), 'to wander,' *bhamai*, 'he wanders'; chub (*chubi*), 'to kiss,' *chumvai*, 'he kisses.'

¹ The Prák. Sanj. reads this Sút., " *Driśeh pulaa-niachchha-avakkha-sach-chavdh;*" the Sanksh. Sára has a Sútra, given by Delius (Rad. Prák.) " *Driśeh pulaa-[Cod.-nāa]-niachchha-avakkha-[Cod. -jjha]-sachchava-pekkháh;*" so that no doubt we should correct Vararuchi's *niakka* to *niachchha*, which is probably meant in the ex. of v. 2 [cf. p. 142]. In the 'Mahávíra-charita' (Trithen's ed.) we twice find the form *puloa* [p. 99, 3, *puloanto chittihadi*; p. 100, 10, *asoavaniásammuham puloedi*] which is the only form I have met with like *pulaa* in the plays. Hema-eh. gives the forms *niachchha*, *pechchha*, *avayachchha*, *avayajjhā*, *vajja*, *sachchava*, *dekkha*, *vakkha*, *avakkha*, *avaakkha*, *puloa*, *pulaa*, *nia*, *avadása*, *pása*.

SECTION THE NINTH.

NIPÁTÁH.¹ (1.)

This Section will treat of particles [*nipátáh*], following the method of the Sanskrit grammarians.

HUM DÁNAPRICHCHÁNIRDHÁRAÑESHU. (2.)

Hum is a particle used in the sense of giving, asking, or speaking emphatically : as,

Hum genha appaño jíam, ‘Go, take your life’; Hum sáhusu sabbhávam, ‘Wish good to the good’ (?); Hum huvasu tuñhikko, ‘Come, be quiet.’

VIA VEA AVADHÁRAÑE. (3.)

Via and *vea* are used in the sense of asseveration : as,
Evam via, evam vea, ‘So, certainly.’²

O SÚCHANÁPAŚCHÁTTÁPAVIKALPESHU. (4.)

O is used in the sense of indication, remorse and indecision ; for examples the Comment. refers us to the *Gátháh*, or poems written in Prákrit.³

IRAKIRAKILÁ ANIŚCHITÁKHYÁNE. (5.)

Ira, *kira*, and *kila* are used in doubtful assertion : as,
Pekkha ira teña hado, ‘See, he was possibly killed by him.’

HUM KKHU NIŚCHAYAVITARKASAMBHÁVANESHU. (6.)

Hum and *kkhu* are used in the sense of resolution, doubt, or reflection : as,

¹ As this Section treats only of interjections, etc., I have not translated all the examples in full.

² See Lass. App., p. 189.

³ The Prákrit of these first nine Sections [Lassen's 'Dialectus Præcipua'] is peculiarly the poetic dialect. It is called the Mäháráshtri in xii. 32. The Śauraseni is the form employed in prose.

Hum rakkhaso, ‘What! is it a Rákshasa?’

NAVARAH KEVALE. (7.)

Navara is used in the sense of ‘only’: as,
Navara¹ annam, ‘Only boiled rice.’

ÁNANTARYE NAVARI. (8.)

Navari is used in the sense of immediate sequence, ‘Then.’

KINO PRASNE. (9.)

Kino is used in the sense of a question: as,
Kino duvvasi, ‘Why are you agitated?’

AVVO DUHKHASÚCHANÁSAMBHÁVANESHU. (10.)

Avvo is used in the sense of distress, indication, or reflection: as,
Avvo kajjalarasaranjiehim achhhishim, ‘Alas! (I am undone) by those
eyes tinged with collyrium,’ etc.

ALÁHI NIVÁRANE. (11.)

Aláhi is used in the sense of opposition: as,
Aláhi kalahalesena, ‘Enough of this petty quarrelling.’

AÏ VALE SAMBHÁSHANE. (12.)

Aï and *vale* are used in the sense of addressing a person: as,
Aï múlam pasúsaï, ‘Is the root dried up?’ Vale kim kalesi avale, ‘Come
maiden, what are you thinking of?’

NAVI VAIPARÍTYE. (13.)

Navi is used in the sense of contrariety: as,
Navi taha pahasaï válá, ‘Not even the maiden smiles.’²

SÚ KUTSÁYÁM. (14.)

Sú is used in the sense of censure: as,
Sú sivino, ‘Sleep! for shame!’

RE ARE HIRE SAMBHÁSHANARATIKALAHÁKSHEPESHU. (15.)

¹ Perhaps this should be *navaram*; cf. Ratnávalí, p. 26, 12, ‘*Saranam navaram ekam.*’ Cf. Lenz, Urvásí, App. p. 15.

² *Navi* = *nápi*, ‘not even,’ [‘*nedum*,’ Lass. p. 370]; the MSS. explain it
by *viparitam* in the sense of perverse or contrary to one’s expectation.

Re, *are*, and *hire* are used in the sense of addressing a person, or of delight, or quarrelling: as,

Re má karehi, ‘Oh! do not do it!’ etc.

MMIVAMIVAVIÁ IVÁRTHÉ. (16.)

Mmira, *mīra*, and *vīa* are used in the sense of *īva*, ‘like’: as,
Gaanam mmiva, (*mīva*, or *vīa*) kasanām, ‘Black like the sky.’

[**AJJA ÁMANTRANE.**] (17.)

Ajja is used in the sense of courteous address: as,

Ajja mahánuháva kim karesi, ‘What art thou doing, oh illustrious one?’¹

ŚESHAH SANSKRITÁT. (18.)

The remainder [*i.e.*, all that has not been treated of], whether rules for letters, genders, *taddhita* derivatives, composition, or affixes, etc., must be learned from the Sanskrit grammar (as Prákrit assumes this as its basis); they are omitted here from fear of swelling the treatise beyond its proper size.

¹ This Sút. is doubtful, being only found in four MSS. In the ex. given, *ajja* might be for *drya*.

SECTION THE TENTH.

PAÍSÁCHÍ. (1.)

The Paiáschí is the dialect of the Piáschas,¹ or ‘goblins,’ which (like the other dialects) is explained in this section by definitions and examples.

PRAKRITIH ŠAURASENÍ. (2.)

The original of this dialect [*i.e.*, that which forms the base on which its peculiarities are engrafted] is the Šaurasení (or the Prákrit dialect peculiar to prose; *cf.* xii. 1).

VARGÁNÁM TRÍTÍYACHATURTHAYOR AYUJOR ANÁDYOR
ADYAU. (3.)

Instead of the third and fourth letters of each class, when single and non-initial, we must use the first and second respectively [*i.e.*, *k* for *g*, and *kh* for *gh*; *ch* for *j*, and *chh* for *jh*, etc.]: as,

Gakanam, mekho, ráchá, nichchharo,² etc.

Gaganam, ‘the sky’; meghah, ‘a cloud’; rájá, ‘a king’; nirjharah, ‘a cascade,’ etc.

IVASYA PIVAH. (4.)

Piva is used for *iva*, ‘like’: as,

Kamalam piva mukham, ‘A face like a lotus.’

NO NAH. (5.)

N is used for *n*: as,

Taluní for taruní, ‘a girl.’

¹ I know of no instances of this dialect in any of the plays; the Rákshasas who are introduced in the Venísmhára speak a kind of *Arddha-mágadhí* [*cf.* Lass. p. 411], without the two peculiar features of the Paiáschí, the dental nasal, and the substitution of hard for soft consonants.

² This is not a good ex., as it should be a *single* letter. I omit the remaining examples.

SHTASYA SATAH. (6.)

Sata is used for *shṭa* : as,
Kasaṭam mama vattai, ‘It is my sorrow.

SNASYA SANAH. (7.)

Sana is used for *sna* : as,
Sanánam for snánam, ‘bathing.’

RYASYA RIAH. (8.)

Ria is used for *rya* : as,
Bháriá for bháryá, ‘a wife.’

JNASYA NJAH. (9.)

Nj is used for *jn* : as,
Vinjáto, for vijñáta, ‘known.’

KANYÁYAM NYASYA. (10.)

Nj is substituted for *ny* in the word *kanyá*, ‘a girl’ : as,
Kanjá.

JJA CHCHA. (11.)

Chch is used for the *jj*, which in the Saurasení dialect is substituted for
ry [cf. iii. 17] : as,
Kachcham for káryam, ‘to be done.’

RÁJNO RÁCHI TÁNASINASNISHU VÁ. (12.)

Ráchi is optionally used for *rájan*, ‘a king,’ before the case-affixes of the
instr., abl., gen., and loc. singular : as, instr., *ráchiná* or *ranjá*; abl. and gen.
ráchino or *ranjō*; loc., *ráchini* or *ranji*. ‘Why do we specify these cases?’
Because we have in nom. sing., *ráchá*, ace. sing., *ráchánam*, and acc. plur.
ranjo by Sútras 3, 9.

KTWAS TÚNAM. (13.)

Túnam is used for *ktwá*, the affix of the indecl. past participle : as,
Dátúnam for datwá, ‘having given,’ etc.

HRIDAYASYA HITAAKAM. (14.)

Hitaaka is used for the word *hṛidayā*, ‘the heart :’ as,
Hitaakam harasi me taluni, ‘Maiden, thou ravishest my heart.’

SECTION THE ELEVENTH.

MÁGADHÍ. (1.)

The Mágadhi is the dialect of the Mágadhas, and it is here explained by definitions and examples.

PRAKRITIH ŠAURASENÍ. (2.)

The original of this dialect is the Šaurasení.

SHASOH ŠAH. (3.)

Ś is substituted for *sh* and *s* : as,

Máśe, viláše, *for* máshah, ‘a bean,’ and vilásah, ‘coquetry’ [for the final *e*, cf. S. 10].

JO YAH. (4.)

Y is substituted for *j* : as,

Yáyade *for* jáyate, ‘he is born.’ [For the *d*, cf. xii. 3.]

CHAVARGASYÁSPRÍŠHTATÁ¹ TATHOCHCHÁRAÑAH. (5.)

The palatal letters are pronounced with but a very slight contact of the tongue with the roof of the mouth (*asprišhtatá*).

¹ This Sútra is very unintelligible as it stands in the MSS. with *spashtatá*, and Lassen’s conjecture of *aspashtatá* does not seem satisfactory; the above is merely given as a conjectural emendation. The *ábhyantra-pryatna*, or internal effort in the utterance of the palatals is properly *sprishta*, because the organs of utterance are ‘in contact’; but in that of the semi-vowels (of which *y* corresponds to the palatals) it is *ishat-sprishta*, because here they but slightly touch; which I suppose to be meant by the Sanksh. Sára’s “*Yapachavargayuktá manáguchcháryáh.*” *Asprishta* properly refers to the vowels, but may here perhaps mean simply *ishat-sprishta*. In any case, the rule seems to refer to niceties of pronunciation. If the palatals really had this feeble sound, of course the aspirates *chh* and *jh* lose the additional letter which is prefixed to them in the proper Prákrit [cf. Lass. p. 397.]

HRIDAYASYA HAḌAKKAH. (6.)

Haḍakka is substituted for *hṛidaya*, ‘the heart :’ as, *Haḍakke álale mama*, ‘respect in my heart’ (?).

RYARJAYOR YYAH. (7.)

Yy is substituted for *ry* and *rj*: as, *Kayye, duyyane* for *káryam*, ‘to be done,’ *durjanah*, ‘wicked.’

KSHASYA SKAH. (8.)

Sk is substituted for *ksh*: as, *Laskaše, daske* for *rákshasah*, ‘a demon,’ *dakshah*, ‘clever.’

ASMADAS SAU HAKE HAGE AHAKE. (9.)

For *asmad*, ‘I,’ followed by the nom. affix *su*, *hake*, *hage* and *ahake* are substituted: as,

Hake, hage, or ahake bhañámi, ‘I speak.’

ATA IDETAU LUKCHA. (10.)

Su is continued from Sút. 9. When *su* follows a noun ending in *a*, *i* and *e* are substituted; elision of the affix is also optionally allowed: as,

Eśi láá, eśe puliše, eśa puliša for *esha rájá*, ‘this king,’ *esha purushah*, ‘this man.’

KTÁNTÁD UŚCHA. (11.)

U is substituted when the affix *su* follows a word ending with the affix *kta*; and also (as we infer from the *cha* of the Sút.) we may optionally use the *i* or *e* of the preceding Sút., or even elide the affix: as,

Hasidu or haśidi, haśide, haśida, for hasitha, ‘smiling.’

ÑASO HO VÁ DÍRGHATWAMCHA. (12.)

Ha is optionally substituted for *nas*, the affix of the gen. sing., and at the same time the preceding vowel is lengthened: as,

Puliśha or puliśáśa dhane for *purushasya dhanam*, ‘the man’s wealth.’

ADÍRGHAS SAMBUDDHAU. (13.)

When the affix *su* follows a noun ending in *a*, in the sense of the vocative, the *a* is lengthened: as,

Puliśá ágachchha, ‘Approach, oh man.’—‘Why do we say in the sense of the vocative?’ Compare *Vamhaṇáśśa dhane*, ‘the bráhmaṇ’s wealth.’

CHITTHASYA CHISHTHAH. (14.)

Chishtha is the Mágadhí substitution for *chittha*, the Sauraseni form of

shthá, 'to stand : as,

Puliśe chishthadi, 'the man stands.'

KRINMRINGAMÁM KTASYA DAH. (15.)

Da is substituted for the affix *kta* in the verbs *kri* (*dukriñ*), to do,' *mri* (*mriñ*), 'to die,' *gam* (*gamlri*), 'to go :' as,

Kade, made, gade for *kritah*, 'done'; *mritah*, 'dead'; *gatah*, 'gone.'

KTWO DÁNIH. (16.)

Dáni is substituted for the affix *ktwá* : as,

Šahidáni gade, 'after having borne it, he went;' karidáni áade, 'after having done it, he came.'

ŠRIGÁLASYA ŠIÁLÁŠÍÁLEŠIÁLAKÁH. (17.)

For *šrigála*, 'a jackal,' we have these three substitutes :

Šiálá, šiále, šiálake.

[As the Mágadhí dialect is of considerable interest, I have added the following abridgement of Hema-chandra's corresponding Sútras: which immediately follow those on the Šaurasení: Cf. App. C.

287. *Ata et sau punsi mágadhyám* [cf. Var. xi. 10].

288. *Rasor laśau* [cf. Var. xi. 3].

289. *Shasoh samyoge so 'grishme*, with Comm., 'the dental *s* is substituted for *s* and *sh* in a conjunct, except in the word *grishma* (thus revoking the rule corresponding to Vararuchi, iii. 1): as, *hastí*, *śuskam*, *kastam* [*sic*]; but *gimha* = *grishma*.

290. *Ttashthayoh stah*. 'The cerebral *t* joined to the dental *s*, is used for *tt* and *shth*: as, *bhastá* for *bhattá*, *kaste* for *káshtham*, *śusṭu* for *sushthu*.'¹

291. *Stharthayoh stah*; with ex. *uvastide* [*upasthita*], *astavati* [*arthavati?*]. [The writing of *rtha* in the MSS. is doubtful.]

292. *Jadyayám yah*. 'Y is substituted for *j* and *dy*, and an initial *y* does not become *j* [cf. Var. ii. 31]: as, *yáñádi*, *viyyá*, etc.

¹ This remarkable Sútra is borne out by the MSS. of the Mríchehhakatika [cf. Stenzler, preface], which however have the palatal sibilant; but in Prinsep's Girnar Inscription [Bengal As. Soc. Journal, vol. vii. p. 278] we find the dental as above.

293. *Nya-nya-jña-njám njah.*
294. *Vrajer jah*; with ex. *vanjadi* = *vrajati*, ‘he goes.’
295. *Chhasya ścho ’nádau*; with ex., *gáscha* [*gachchha*], *púshadi* [*prichchhati*].
296. *Kshasya skaḥ*. [cf. Var. xi. 8; the *ska* is here written with the *jihwámūliya*.]
297. *Skah preksháchakshoh* [this *ska* is not written with the *jihwámūliya*]; with ex. *peskadi* = *prekshate*, and *áchaskadi* = *áchakshate*.
298. *Tishthaś chishthah*¹; with ex. *chishthadi* [cf. Var. xi. 14].
299. *Avarṇād vā náso dāhah*² [cf. Var. xi. 12].
300. *Āmo dāha vā*; with ex. *śayanáha* or *śayanánam*.
301. *Aham-vayamor hage* [cf. Var. xi. 9].
302. *Śesham saurasenīvat* [cf. Var. xi. 2].

¹ One MS. has *shṭa* for *shtha*.

² This *d̄* is merely an ‘*it*’ or grammatical technicality, and is added to an affix, to imply that the word which is to receive the affix must drop its final vowel and any consonant which may follow it; cf. Pánini, vi., 4, 143. Vararuchi never uses this sign.

SECTION THE TWELFTH.

[The twelfth Section treats of the Śaurasenī dialect, or that modification of the Māhārāshṭrī (or Prákrit properly so called), which is usually found in the prose passages of the dramas. In consequence of the loss of Bhāmaha's commentary on this Section, many of Vararuchi's Sútras are obscure and corrupt; Hema-chandra's corresponding rules are given in Appendix C, but even these leave many difficulties unexplained. I have not attempted a translation of this Section, but have contented myself with adding a few explanatory notes; cf. Lass. App., pp. 49—58.]

(3.) This is clearly explained in Hema-ch. 260, 267.

(4.) *Vávado* = *vyápritah*.

(5.) *Pudo* or *puddah* = *putrah*.

(6.) *Giddho* = *grīlrah*.

(8.) The Māhārāshṭrī forms, by iii. 5, are *savvajjo*, etc., while the prose forms by this Sút. are *savvanno*, etc.

(9.) *Ia* is the proper prose form of the indecl. part.; cf. Hema-ch. 271.

(10.) *Kadua*, *gadua* = *kritwá*, *gatwá*; cf. Hema-ch. 272.

(11.) This allows such a form as *vanāni* for the neuter nom. or acc. plural, as well as the Māhār. *vanái* [v. 26].

(12.) Cf. Hema-ch. 269.

(13.) *Bhavissadi*, *havissadi*, *huvissadi* are the common prose forms of the future of *bhú*, not the contracted forms *hossam*, *hohimi*, etc.

(14.) *De* is used for the root *dá*, as *dedi* = *daddáti*; but *daïssam* = fut. *dásyámi*.

(15.) *Kara* is the prose substitute for *kri*; *kuṇa* [viii. 13] is restricted to verse.

- (16.) *Chittha* = *shthá*, as *chittihadi* [cf. vi. 63, xi. 14].
- (17.) *Sumara* is the prose form for *smri*; the other form in viii. 18 is poetical.
- (18.) Cf. v. 14, Var. Lect.
- (19, 20.) These are conjectural. “*Achhha* is used in prose for the root *as*, ‘to be:’ as, *achhhámi* = *asmí*.” Lassen (p. 346) quotes from the Sanksh. Sára *achhhai*, *achhhanti*, *achhhattha* or *achhhaha*. “*Atthi* is used in prose for the root *as*, ‘to be,’ with the personal affix *tip*, i.e., *astí*.”
- (21.) This is conjectural; cf. Lass. App., p. 56, and Sanksh. Sára, 15. If correct, it would imply that *ssam* is optionally substituted for the affix of the first [*third*] person sing. of the future, and also that the previous vowel may be lengthened: as, *Karissam* or *karísam*, for *karishyámi*.
- (22.) *Ithhi* is the prose form for *strí*, ‘a woman.’
- (25.) This allows the form *vaam*, ‘we,’ as well as the *amhe* of vi. 43.
- (26.) If we adopt Lassen’s first conjecture *neh ssitthau*, this will refer to vi. 2, and prohibit the locative form in *mmi* from being used in prose. As the form in *him* (as, *tahim*, etc.) is also found in prose, Lassen proposes a second conject., *neh ssitthdh*; but as this rule only refers to vi. 2, and *him* would still remain by virtue of vi. 7, *neh ssitthau* is no doubt the true reading.
- (27.) The *átmánepada* affixes are not used in prose; cf. Lass. p. 380.
- (28.) This Sút. is corrupt, but seems to imply that *e* may be used before any personal affix, as in the Máhár. by vii. 34.
- (29.) This seems to imply that *e* may be used for the first person of the imperative or potential [cf. Lass. App.] as *bhare* for *bhareyam*, but this is very doubtful. The *cha* would imply that the common form [vii. 18?] may be also used.
- (30.) Cf. iii. 18.
- (31.) If Lassen’s conjecture is correct, the forms of ii. 35 are not used in prose.
- (32.) This Sút. is important, as fixing the name of the principal Prákrit dialect, with which the Saurasení so nearly agrees. All the rules, therefore, of Sections i.—ix. equally apply to the prose or the poetical Prákrit, with the exception of the points mentioned in this Section.

APPENDIX D.

ON PAGE 132 (III. 58).

It has been stated in the little Introduction to Prákrit Grammar prefixed to this work, that Prof. Lassen has established the principle that a long vowel is shortened before two consonants ; with the two subsidiary rules, (*a*) if the long vowel be retained, one of the consonants is elided, and (*b*) a short vowel before two consonants is occasionally lengthened by eliding one of them (*cf.* Inst. pp. 139-144). There can be no doubt that these are continually confirmed by the later Prákrit; but how are we to account for the fact, that Vararuchi nowhere states them in his Sútras? The MS. W has indeed a spurious Sútra, *Samyoga-púrvo hrasvah*, (see App. A. 3), which, though certainly not Vararuchi's, seems to affirm the first; yet the Prákrita Sanjívaní, an elaborate commentary on Vararuchi (for an account of which, see preface), never recognises it, even in explaining such a change as that of 'áścharya' to 'achchhera' (see note, p. 109). Bhámaha resorts to an artifice to include a partial application of (*b*) in i. 17; and the Sanksh. Sára allows (*b*) in its 190th rule, '(dīrghah) ad id ul lupta-vyanjane.' (Lass. App. p. 47). But it is only Hema-chandra who states them clearly in the two following rules: (Páda i. Sút. 42) *Lupta-ya-ra-va-śa-sha-sám śa-sha-sám dīrghah*;—‘wherever a *y*, *r*, *v*, *ś*, *sh* or *s* is elided, which precedes or follows an *ś*, *sh*, or *s*, the preceding vowel is lengthened: as, *Pásāi*, *síso*, *áso*, *púso*, etc., for *Pásyati*, *śishya*, *áśwa*, *pushya*, etc.’—(Páda ii. Sút. 90) *Na dīrghánusucárát* (which follows a Sút. corresponding to Var. iii. 50, *q.v.*); ‘the doubling previously enjoined [*cf.* Var. iii. 50] is forbidden after a long vowel or an anuswára [for the latter, *cf.* Var. iii. 56], whether these have been introduced by previous rules [*lákshaníka*] or are the original letters of the word [*alákshaníka*]; as *níśáso* for *níśwása* (where the *i* is lengthened by Hema-chandra's rule quoted above); *isáro* for *íswara* (where the *i* is originally

long), and similarly *pháso*, *pásam* for *sparśa* and *párśwa*, etc. Bhámaha by the examples given in his commentary on Vararuchi iii. 58, would seem to include such words under it: but surely if Vararuchi had intended this rule to exercise such a wide influence, he would have expressed himself more clearly, and would have specified the class by a better denomination than *sevādi*, as he had before done in a similar case in i. 20 by *tundu-rúpeshu*, which at once defines the class of words to which it applies; see Comment., *ad locum*. Nor is there any reason, if such a principle had been recognised by him, for his inserting such a Sútra as viii. 46, as the words therein specified would have at once come within its influence, without needing any further remark. Are we therefore to interpret the silence of Vararuchi as evidence that the principle in question grew up gradually in Prákrit, and only became fully recognised in later times?

APPENDIX E.

HEMACHANDRA'S SÚTRAS ON VOWELS IN SANDHI.

(Cf. Var. iv. 1),

(Páda i. Sútras 3—9).

[As Vararuchi is defective in this part of Prákrit Grammar, the following Sútras from Hema-chandra are added to supply the deficiency. I have omitted many of the examples, as these are often obscure and corrupt from the general absence of Sanskrit explanations. Prof. Lassen has discovered many of these rules by induction from the instances in the plays; cf. Inst., pp. 167-9.]

3. *Dirgha-hraswau mitho vrittaw*.—Vrittaw samásé swaránám dírgha-hraswau bahulam bhavatah, mithah parasparam; hraswasya dírghah; (*antarvedih*) *antávei*; kwachin na bhavati, ‘juvañāno’; kwachid vikalpah, (*pati-griham*) *paiharam* *paiharam*, etc.: dírghasya hraswah [examples obscure in MSS.]—kwachid vikalpah, *jávunaadām* *jatinādādām*, *naisottam* *naisottam*, *vahumuham* *vahumuham* [cf. note, p. 135].

4. *Padayoh sandhir vā*.—Sanskritoktah sandhih sarvah prákrite padayor vyavasthitavibháshayá bhavati; *vásesi* *vása* *isi* [= *vyásā* *rishiḥ*?]; *visamádavo* [explained in marg. by *vishamádtapah*], etc.—Padayor iti kim? *páu*, *pai*, etc.—Bahuládhikárát¹ kwachid ekapade ’pi; *káhii*, *káhi*.

5. *Na yuvarnasyáswe*.—Ivarnasya uvarnasya cha, aswe varne pare [*i.e.*, followed by a different vowel], sandhir na bhavati. . . . Aswa iti kim? Puhavíso [= prithiví + íśa].

6. *Edotoh sware*.—Ekára-ókárayoh, sware pare, sandhir na bhavati.

7. *Swarasyodvritte*.—Vyanjana-sampriktah swaro, vyanjane lupte, yo ‘vaśishyate, sa ‘udvritta’ iha uchyate [*i.e.*, a vowel, which has lost its original consonant by elision, is called *udvritta*

8. *Tyádeh*.—Tip-ádínám swarasya, sware pare, sandhir na bhavati; hoi iha = bhavati iha.

9. *Luk*.—Swarasya, sware pare, bahulam lug bhavati; *níśásúsásá* = *niśwásachchhwásau* (*niśwásā* + *uechchhwásā*). [Cf. note transl. p. 136.]

¹ For this, see Preface.

INDEX OF PRÁKRIT WORDS

OCCURRING IN THE FOREGOING PAGES.¹

A. (अ)

Ai = ayi, ix. 12 (not *api*).

Ansú = aśru, iv. 15 (for gender, cf. note p. 137).

Anso = ansah, iv. 14 = aśwah, iv. 15.

Akko = arkah, ii. 1. iii. 3.

Aggi = agnih (v. 14-18. vi. 60, 61.

Aggho = arghah, ii. 1.

Ankuso = ankuśah, ii. 43.

Anko = ankah, iv. 17.

Ankollo = ankothah, ii. 25 (Sans. 'ankolah'?)

Angulí = angurí, ii. 30.

Achchha = as (*root*), xii. 19 (*Saur.*)?

Achchham = akshi, iv. 12, 20.

Achchhí = akshi, iii. 30. iv. 20.

Achchhriam = áśharyam, xii. 30. (*Saur.*)

Achchheram = áśharyam, i. 5. iii. 18, 40.

Ajaso = ayaśas, ii. 2.

Ajja = aho, ix. 17 (árya or adya?).

Ajjháo = adhyáyah, iii. 28.

Atthí = asthi (*neut.*), iii. 11, 51.

Anuttanta, } = anuvartamána, iv. 5.

Anuvattanta, }

Annahavaanam = anyathávachanam, i. 14.

Atulam = atulam, ii. 2.

Attá, attáno = átman, v. 46 (var. lect.)

Atto = ártah, iii. 24.

Atthi = asti, xii. 20 (*Saur.*)?

Addhá, addháno = adhwá, v. 47.

Adhíro = adhírah, ii. 27.

Apáro = apárah, ii. 2.

Appá, appáno = átmá, iii. 48. v. 45, 46.

Appullam = átmiyam, iv. 25.

Amú = asau (*declined*), vi. 23.

Ambam = amram, iii. 53 (cf. note transl.).

Amso = ansah, iv. 14.

¹ As this Index is intended to comprise chiefly the *useful* Prákrit words, I have not always inserted those Prákrit examples which only reproduce the Sanskrit forms unaltered; and also in cases of nominal and pronominal inflexions, I have often contented myself with a single general reference. Wherever the Prákrit form differs in gender from the Sanskrit, I have noticed the discrepancy.

Amha,
 Amhánam, } = asmákam, vi. 51.
 Amhe,
 Amhe = vayam, asmán, vi. 43.
 Amhehim, etc. = asmábhih, etc, vi.
 47, 49, 53.
 Ariho = arhah, iii. 62.
 Are, *particle*, ix. 15.
 Aláhi = alam, ix. 11.
 Aliam = alíkam, i. 18.
 Alhádo = áhládah, iii. 8.
 Avakkhaï = pašyati, viii. 69.
 Avajalam = apajalam, ii. 2.
 Avaranho = aparáhnah, iii. 8.
 Avari = upari, i. 22.
 Avavásai = avakásate, viii. 35.
 Avaváhaï = avagáhate, viii. 34.
 Avaharaï = avaharati, iv. 13.
 Avaháso = avahásah, iv. 21.
 Avahovásam = ubhayapárśwam, iv.
 33.
 Avasariam = apasritam, iv. 21 (v.l.)
 Avvo = aho, ix. 10 (*cf.* Lass. p. 369).
 Asivam, asivvam = ásivam, iii. 58.
 Asu, asum iv. 16; *see* ásu, *infra*.
 Aso (or rather 'áso,' *cf.* i. 2) = áswah,
 iii. 58.
 Assa, assim = asya, asmin, vi. 15-17.
 Asso = áswah, i. 2. iii. 58.
 Aha = asau, adas, vi. 24.
 Ahaam = aham, vi. 40.
 Ahake = aham (*Mág.*), xi. 9.
 Aham = aham, vi. 40.
 Ahammi = aham, mám, vi. 41.
 Ahijái = abhijátih, i. 2.
 Ahimajjú = abhimanyuh, iii. 17.
 Ahimunko = abhimuktah, iv. 15.

Á. (आ)

Ádo = ágatah, ii. 7.
 Ádí = ákritih, ii. 7.
 Áudí = ávrithih, ii. 7.
 Ánattí = ájnaptih, iii. 55.
 Áná = ájná, iii. 55.
 Ánálakkhambho, } = álánastambahah,
 Ánálakhambho, } iii. 57. iv. 29.
 Ádaro = ádarah, ii. 2.
 Ápelo = ápídah, i. 19.
 Ámelo = ápídah, ii. 16.
 Ávatto = ávartah, iii. 24.
 Ási = ásít, vii. 25.
 Áso = áswah, i. 2. (iii. 58?).
 Ásu, ásum = ásu (*conject.*) iv. 16.
 Áhijái = abhijátih, i. 2.

I. (इ)

Ia = iti, i. 14.
 Iarassim, etc. = itarasmin, vi. 2.
 Ingálo = angárah, i. 3. ii. 30.
 Ingiajjo = ingitajnah, iii. 5.
 Ingianno = ingitajnah, xii. 8. (*Saur.*)
 Inám }
 Inam } = idam, vi. 18.
 Idam
 Itthí = strí, xii. 22. (*Saur.*)
 Ima = idam (crude form), vi. 14,
 15, 16.
 Iminá, imena = anena, vi. 3, 14.
 Imesim = eshám, ásám, vi. 4.
 Isi (isi?) = íshat, i. 3.
 Isí = rishih, i. 28.
 Issaro = íswarah, iii. 58.
 Iha = idam (*loc. sing.*), vi. 16, 17.

I. (સ્ત્રી)

Ísálú = írsháván, iv. 25.
Ísaro = íswarah, iii. 58.

U. (અ)

Ua, uaha = paśya, paśyata, i. 14
(cf. transl. note).
Ukká = ulká, iii. 3.
Ukkero = utkarah, i. 5.
Ukkhaam, ukkhá- = utkhátam, i. 10.
Uchchhá = ukshá, iii. 30.
Uchchhitto = utkshiptah, iii. 30.
Uchchhú = ikshuh, i. 15. iii. 30.
Ujjuo = ríjuh (rijukah), iii. 52.
Uttaríjjam, } = uttaríyam, ii. 17.
Uttaríam, }
Udú = rituh, i. 29. ii. 7.
Uddhumái = uddhamati, viii. 32.
Uppalam = utpalam, iii. 1.
Uppáo = utpátah, iii. 1.
Ubbhavaï = ubbhavati, viii. 3.
Umbaram = udumbaram, iv. 2.
Umhá = ushmá, iii. 32.
Ulavo = ulapah, ii. 15.
Ulúhalam = ulúkhalam, i. 21.
Uvvivaï = udvijate, viii. 43.
Uvvellaï = udveshtate, viii. 41.
Uvasaggo = upasargah, ii. 15.
Ussavo = utsavah, iii. 42. (cf. v.l.)
Ussuo = utsukah, iii. 42.

E. (ઉ)

Ea = eva, iv. 5.
Eam = ekam, iii. 58 = evam, iv. 5.

Eáraha = ekádaśa, ii. 14, 44.
Ekkam = ekam, iii. 58.
Euhim = idánim, iv. 33.
Ettiam, } = etávat, iv 25, Comm.
Eddaham, } (cf. App. B.)
Etto = etasmát, vi. 20, 21.
Ettha = etasmin, vi. 21 (or rather
'atra'; cf. Lass. p. 129).
Edam = etad, enam, vi. 22.
Ediná, edena = etena, vi. 3.
Edesim,
Edána, } = eteshám, etásám, vi. 4.
Edánam,
Erávano = airávatah, i. 35. ii. 11.
Eriso = ídriśah, i. 19, 31.
Evva = eva, iv. 5.
Eśa, eśi, eše = eshah, xi. 10. (*Mág.*)
Esa, eso = eshah, vi. 19, 22.

O. (અતી)

Okkhalam = ulúkhalam, i. 21.
Ováhai = avagáhate, viii. 34.
Ovásai = avakásate, viii. 35.
Osáriam = apásáritam, iv. 21.
Oháso = avahásah, iv. 21.

K. (ક)

Kaam = kritam, i. 27. v. 23 (cf. note)
Kaíavo = kaitavah (?), i. 36.
Kaíá = kadá, vi. 8.
Kaí = kapih, ii. 2.
Kaürao = kauravah, i. 42.
Kaüsalo = kauśalam (?). i. 42.
Kachham = káryam, x. 11. (*Paiś.*)
Kanjá = kanyá, x. 10. (*Paiś.*)
Kanjaá = kanyaká, xii. 7. (*Saur.*)

- Kade = kritah, xi. 15. (*Mág.*)
 Kadhaï = kwathati, viii. 39.
 Kadhoram = kaθoram, ii. 24.
 Kanaam = kanakam, ii. 42.
 Kanjáro, kanni- = karnikárah, iii. 58.
 Kannáúram, } = karnapúram, iv. 1.
 Kannáüram, } = karnapúram, iv. 1.
 Kaneru = karenuh (*fem. only*) iv. 28.
 Kanho = krishnah, iii. 33, 61.
 Kattarí = kartarí, iii. 24.
 Katto, kado = kasmát, vi. 9.
 Kattha, kammi, etc. = kasmin, vi. 7.
 Kadua = kritwá, xii. 10 (*Saur.*); cf.
 Hema-ch. App. C.
 Kandoṭṭo = utpalam (Sans. *kandoṭṭah?*)
 iv. 33.
 Kamandho = kabandhah (Sans. *ka-
 mandhah?*), ii. 19.
 Kammo = karman, iv. 6, 18.
 Kamso = kansah, iv. 14. (note tr.)
 Kayye = káryam, xi. 7. (*Mág.*)
 Kara = kri (*dukrin*) viii. 13. xii. 15,
 Karidáni = kritwá, xi. 16 (*Mág.*)
 Karisa = krish (*root*), viii. 11.
 Kariso = karíshah, i. 18.
 Kalambo = kadambah, ii. 12.
 Kalunam = karuṇam, ii. 30.
 Kalháram = kahláram, iii. 8.
 Kasatam = kashtam, x. 6. (*Paiś.*)
 Kasano = krishnah, iii. 61.
 Kasáam = kasháyam, ii. 43.
 Kaha, kaham = katham, iv. 16.
 Kahim, etc. = kasmin, vi. 7, 8.
 Ká = kri (*dukrin*), viii. 17.
 Káúna = kritwá, iv. 23. viii. 17.
 Kátúnam = kritwá, x. 13. (*Paiś.*)
 Kálásam, Káláa- = káláyasam, iv. 3.
 Kása = kasya, vi. 5.
 Káham = karishyámi, vii. 16.
 Kálavano = kárshápanah, iii. 39.
 Káhia = chákára, viii. 17; cf. vii. 24.
 Káhe = kadá, vi. 8.
 Kií = kritih, i. 28.
 Kichchá = krityá, i. 28.
 Kiná = kena, vi. 3.
 Kinaī = krínáti, viii. 30.
 Kino = kinnu, ix. 9.
 Kittí = kírtih, iii. 24.
 Kira, kila = kila, ix. 5.
 Kiriá = kriyá, iii. 60.
 Kirito = krítah, iii. 62.
 Kilanto = klántah, iii. 62.
 Kilittham = klishṭam, iii. 60.
 Kileso = kleśah, iii. 62.
 Kilittam = klíptam, i. 33.
 Kivá = kripá, i. 28.
 Kisaro = kriśarah, i. 28.
 Kisí = krishih, i. 28.
 Kissá = kasyáh, vi. 6.
 Kíá, kíá, kií, kíe, = kasyáh, vi. 6
 (cf. v. 24, transl. note).
 Kíraī = kriyate, viii. 60.
 Kíse = kasyáh, vi. 6.
 Kualaam, kuva- = kuvalayam, iv. 5.
 Kukkheao = kauksheyakah, i. 44.
 Kuchchhí = kukshih, iii. 30.
 Kuná = kri (*dukrin*), viii. 13.
 Kumbhaáro, } = kumbhakárah,
 Kumbháro, } iv. 1.
 Kusumappaaro, } = kusumaprakarah,
 Kusumapaaro, } iii. 57.
 Kedhavo = kaitabhah, ii. 21, 29.
 Kettiam, } = kiyat, iv. 25, Comm.
 Keddaham, } cf. App. B.

Keriso = kídríśah, i. 19; cf. i. 31.
 Keláso = kailásah, i. 35.
 Kevaṭtao = kaivartakah, iii. 22.
 Kesim = keshám, kásám, vi. 4.
 Kotṭimam = kuṭṭimam, i. 20.
 Kotthuho = kaustubhah, i. 41. iii. 12.
 Komuí = kaumudí, i. 41.
 Kosámbí = kauśámbí, i. 41.
 Kosalo = kauśalam (?), i. 42.
 Kkhu = khalu, ix. 6.

Kh. (ख)

Khaīam = kháditam, i. 10.
 Khaggo = khadgah, iii. 1.
 Khaṇam = kshanam, iii. 31.
 Khado = khsatah, iii. 29.
 Khando = skandah, iii. 29.
 Khandho = skandhah, iii. 29.
 Khamá = kshamá, iii. 31 = kshmá, iii. 63.
 Khambho = stambhah, iii. 14, 50.
 Khaliam = skhalitam, iii. 1, 50.
 Khá = khád (*root*), viii. 27.
 Kháiam = kháditam, i. 10.
 Khánú = sthánuh, iii. 15.
 Khujjo = kubjah, ii. 34.
 Khuppa = masj (*root*), viii. 68.
 Khodao = sphotakah, iii. 16.

G. (ग)

Gaá = gadá, ii. 2.
 Gaüravam = gauravam, i. 43.
 Gao = gajah, ii. 2.
 Gaggaro = gadgadah, ii. 13.
 Gachchham = gamishyámi, vii. 16.
 Gade = gatah, xi. 15. (*Mág.*)

Gaddo = gartah, iii. 25.
 Gaddaho = gardabhadhah, iii. 26.
 Gadua = gatwá, xii. 10. (*Saur.*)
 Gabbhinam = garbhitam, ii. 10.
 Gammaï,
 Gamijjaï, } = gamyate, vii. 9. viii. 58.
 Gamíai,
 Gariho = garhah, iii. 62.
 Garuam, } = guru, gurví, i. 22 (cf.
 Garuí, } iii. 65).
 Gahavaí = grihapatih, iv. 32.
 Gahijjaï, gáhi- = grihyate, viii. 61.
 Gahiram = gabhiram, i. 18.
 Gá, gáa = gai (*root*), viii. 25. 26.
 Gáravam = gauravam, i. 43.
 Gáhá = gáthá, ii. 27.
 Gitthí = grishtih, i. 28.
 Giddho = gridhräh, xii. 6 (*Saur.*)?
 Gimho = gríshmah, iii. 32.
 Girá = gir, iv. 8.
 Gunthí = grishtih, iv. 15.
 Gujjhao = guhyakah, iii. 28.
 Genha = grah (*root*), viii. 15 = gri-hána, ix. 2.
 Gotthí = goshthí, iii. 1.
 Golá = godávarí, iv. 33.

Gh. (घ)

Ghaná = ghriñá, i. 27.
 Gharam = griham, iv. 32, 33.
 Ghe, } = grah (*root*), viii. 16 (cf.
 Ghet, } transl.).
 Gheúna = grihítwá, iv. 23.
 Ghettavvam = grahítavyam, viii. 16.
 Ghettúna = grihítwá, viii. 16 (cf.
 note, transl.).

Ghettúnam = grihítwá, x. 13. (*Paiś.*)
Ghola = ghuṇa (*root*), viii. 6.

Ch. (च)

Chaïtto = chaitrah, i. 36.
Chaütthí = chaturthí, i. 9.
Chaüddaha = chaturdaśa, ii. 14.
Chaüddahí = chaturdaśi, i. 9.
Chadú, chádu = chátu, i. 10.
Chatunham (chauñham ?) = chatur-nám, vi. 59.
Chattári, } = chatwárah, chaturah,
Chattáro, } vi. 58.
Chandimá = chandriká, ii. 6.
Chando, chandro = chandrah, iii. 4.
Chamaram, chá- = chámaram, i. 10.
Champaï = charchayati, viii. 65.
Chalaï, challaï = chalati, viii. 53.
Chalano = charanah, ii. 30.
Chátuliam = cháturyam, iv. 33.
Chittha = shthá, xii. 16 (*Saur.*); cf. vi. 63. xi. 14.
Chinai = chinoti, viii. 29.
Chindham, } = chihnam, i. 12. iii.
Chendham, } 34.
Chiládo = kirátaḥ, ii. 30, 33.
Chishtha = shthá, xi. 14. (*Mág.*)
Chihuro = chikurah, ii. 4.
Chumvaï(-baï) = chumbati, viii. 71.
Chotthí, } = chaturthí, chaturdaśi,
Choddahí, } i. 9; cf. ii. 44.
Choriam = chauryam, iii. 20.

Chh. (छ)

Chhatthí = shashthí, ii. 41.
Chhanam = kshanam (kshanah ?), iii. 31.

Chhattavaṇno = saptaparnah, ii. 41.
Chhamá = kshamá, iii. 31.
Chhammuho = shanmukhah, ii. 41.
Chháram = ksháram, iii. 30.
Chhávao = śávakah, ii. 41.
Chháhá, -í = chháyá, ii. 18. v. 24.
Chhindai = chhinatti, viii. 38.
Chhíram = kshíram, iii. 30.
Chhuam = kshutam, iii. 30.
Chhunno = kshunnah, iii. 30.
Chhuddho = kshubdhah, iii. 30.
Chhuram = kshurah (*masc.*) iii. 30.
Chhettam = kshetram, iii. 30.

J. (ज)

Jaá, jaï = yadá, i. 11.
Jaiá, etc. = yadá, vi. 8.
Jaiññaadam, } = yamunátaṭam, iv. 1.
Jaiñáadam, } = yamuná, ii. 3.
Jakkho = yakshah, ii. 31. iii. 29, 51.
Janjo = yajnah, xii. 7. (*Saur.*)
Jattthí = yashthih, ii. 31. (cf. note, tr.)
Jadharam = jatharam, ii. 24.
Janñao = janakah, iii. 52.
Janño = yajnah, iii. 44.
Janhú = jahnuh, iii. 33.
Jatto, jado = yasmát, vi. 9.
Jampaï = jalpati, viii. 24.
Jambháaï = jrimbhate, viii. 14.
Jammo = janma, iii. 43. iv. 18.
Jaso = yaśas, ii. 31. iv. 6, 18.
Jaha, jahá = yathá, i. 10.
Jahano (-nam ?) = jaghanam (*neut.*), ii. 27.
Jahiñthilo = yudhishthirah, i. 22. ii. 30.

Já = yávat, iv. 5.

Jána = jná (*root*), viii. 23.

Jámáuo = jámátrikah, i. 29.

Jámáá, -aro = jámátá, v. 35.

Jáva = yávat, iv. 5.

Jásá = yasya, vi. 5.

Jáhe = yadá, vi. 8.

Jína = ji (*root*), viii. 56, 57.

Jíná = yena, vi. 3.

Jivváï = jíyate, viii. 57 (*cf.* vii. 9).

Jissá, *etc.* = yasyáh, vi. 6.

Jíam = jívitam, ii. 2. iv. 5.

Jíi, jíe, *etc.* = yasyáh, vi. 6 (*cf.* v. 22).

Jíá = jyá, iii. 66.

Jíviam = jívitam, iv. 5.

Jíhá = jihwá, i. 17. iii. 54.

Jujjhaï = yudhyate, viii. 48.

Juguchhhá = jugupsá, iii. 40.

Juggam = yugmam, iii. 2.

Juvá, juváno = yuvá, v. 47.

Júra = krudh (*root*), viii. 64.

Jettiam, } = yávat, iv. 25 (*cf.* App.

Jeddaham, } B.)

Jevva = eva, xii. 23. (*Saur.*)

Joggo = yogyah, iii. 2.

Jovanavanto = yauvanaván, iv. 25.

Jovvanam = yauvanam, i. 41. iii. 52.

Jh. (ঝ)

Jhá, jháa = dhyai (*root*), viii. 25, 26.

Jhijja = kshi (*root*), viii. 37.

Th. (ঠ)

Thá, tháa = shthá (*root*), viii. 25, 26.

Thiam = sthitam, v. 13, 22.

D. (ঢ)

Dando = dandah, ii. 35 (*cf.* xii. 31).

Dasano = daśanah, ii. 35.

Dolá = dolá, ii. 35 (*cf.* xii. 31).

N. (ণ)

Naanam = nayanam, ii. 2.

Naaram = nagaram, ii. 2.

Naiggámo = nadígrámah, iii. 57.

Naïsotto = nadíśrotas, iv. 1 (*cf.* iii. 52).

Naí = nadí, ii. 42. v. 19-22, 29. vi. 60.

Naígámo = nadígrámah, iii. 57.

Naïsotto = nadíśrotas, iv. 1.

Naülam = nakulam, ii. 2.

Nakkho = nakhah, iii. 58.

Naggo = nagnah, iii. 2.

Nachchaï = nrityati, viii. 47.

Nattao, -í = nartakah, -kí, iii. 22.

Nado = naṭah, ii. 20.

Navara = kevala, ix. 7.

Navari, *particle*, ix. 8.

Navi = na + api, ix. 16.

Naham = nabhas, iv. 6, 19.

Naho = nakhah, iii. 58.

Náhalo = láhalah (?), ii. 40; *cf.* var. lect. and note, transl.

Niachehha (?) = driś, viii. 69; *cf.* note, transl. and v. 2.

Nichham = nityam, iii. 27.

Nijjharo = nirjharah, iii. 51.

Nitthuro = nisthurah, iii. 1.

Nidálam = laláṭam (Sans. *nīḍalam*), iv. 33.

Niddá = nidrá, i. 12.

Niddálú = nídráván, iv. 25.

Nippháo = nishpáyah, iii. 35.
 Nimmánaï = nirmáti, viii. 36.
 Nivattao = nivartakah, iii. 24.
 Nividó = nividah, ii. 23.
 Nivvudam = nirvritam, i. 29.
 Nivvudí = nirvritih, ii. 7.
 Nisadho = nishadhah, ii. 28.
 Nísá = niśá, ii. 43.
 Nissáso = niśwásah, iii. 58.
 Nihaso = nikashah, ii. 4.
 Nihio, } = nihitah, iii. 58 (*cf.* iv.
 Nihitto, } 33.
 Nísáso = niśwásah, iii. 58.
 Núnam, núna = núnam, iv. 16.
 Neuram = núpuram, i. 26.
 Neddam = nídam, i. 19. iii. 52.
 Neddá = nidrá, i. 12.
 Neho = snehah, iii. 1, 64.
 No (*ne* var. *lect.*) = nah, vi. 44, 51.
 Nomalliá = navamalliká, i. 7.
 Nolla = nud (*root*), viii. 7.
 Nhánam = snánam, iii. 33.

T. (त)

Taá, tai = tadá, i. 11.
 Taánim = tadánim, i. 18.
 Taiám = trítiyam, i. 18.
 Tai, tae, etc. = twayá, twayi, vi. 30.
 Taiá = tadá, vi. 8.
 Taitto, etc. = twat, vi. 35.
 Tam = tad, tam, vi. 22.
 Tam = twam, vi. 26. twám (?), vi. 27.
 Tansam = tryasram, iv. 15.
 Tanam = trinam, i. 27.
 Tanúi = tanví, iii. 65.
 Tambam (?) = támram, iii. 53 (*cf.*
 note, transl.)

Tambo = stambah, iii. 13.
 Taraï, tíraï = śaknoti, viii. 70.
 Taláam = tađágah (*mase.*), ii. 23.
 Talaventaám = tálavrintakam, i. 10.
 Taluní = taruní, x. 5 (*Paiś.*)
 Taha, tahá = tathá, i. 10.
 Tahi, -m = tasmin, tarhi, iv. 16. vi. 7.
 Tá = távat, iv. 5.
 Táriso = tádríshah, i. 31.
 Tálaventaam = tálavrintakam, i. 10.
 Táva = távat, iv. 5, 6.
 Tásá = tasya, vi. 5, 11.
 Táhe = tadá, vi. 8.
 Tiná = tena, vi. 3.
 Tinni = trayah, trín, vi. 56.
 Tíñham = tíkshñam, iii. 33. = tra-
 yánám, vi. 59.
 Tissá, tíse, tíe, -á, etc. = tasyáh, vi. 6.
 Tíhim, tisu = tribhíh, -shu, vi. 55, 60.
 Tujjha, tumha, etc. = tava, vi. 31.
 Tujjhe = yúyam, yushmán, vi. 28,
 29. (*Yushmad* declined, vi. 26—39)
 Tunhio, -hikko = túshñíkah, iii. 58.
 Tum, } = twam, twám, vi. 26, 27.
 Tumam, }
 Tumái = twayá, vi. 33.
 Tumo, tuha = tava, vi. 31.
 Turiam = twaritam, viii. 5.
 Tuvara = twar (*root*), viii. 4.
 Tuhaaddham, } = tavárdham, iv. 1.
 Tuhaddham, }
 Túram = túryam, iii. 18, 54.
 Túsaï = tushyati, viii. 46.
 Te = te, vi. 22. = tava, twayá, vi. 32.
 Tettiam, } = távat, iv. 25 (*cf.*
 Teddham, } App. B.)
 Teraha = trayodaśa, ii. 14, 44.

Teraho = trayodaśah, i. 5.
 Teloam, } = trailokyam, i. 35.
 Tellokkam, } iii. 58.
 Tesim = teshám, tásám, vi. 4.
 To, tatto = tasmát, vi. 10.
 Tonḍam = tundah (*masc.*), i. 20.
 Tti = iti, i. 14 (*cf.* App. A, 27.)

Th. (ए)

Thavao = stavakah, iii. 12, 50.
 Thánū = sthánuḥ (*Śiva*), iii. 15.
 Thimpa = tríp (root), viii. 22.
 Thuí = stutih, iii. 12.

D. (इ)

Daīchcho = daityah, i. 36.
 Daīvam = daivam, i. 37. iii. 58.
 Daīssam = dásyámi, xii. 14. (*Śaur.*)
 Dansanam = darśanam, iv. 15.
 Dachchham = drakshyámi, vii. 16.
 Dachchho = dakshah, iii. 30.
 Dattham = dashtam or drishtam, iv. 12.
 Davaggí = dávágnih, i. 10.
 Dasamuho = daśamukhah, ii. 45.
 Dasaraho = dasarathah, ii. 45.
 Dasavalo = daśabalah, ii. 45.
 Daha = daśa, ii. 44.
 Dahamuho = daśamukhah, ii. 45.
 Dahaṛaho = daśarathah, ii. 45.
 Dahavalo = daśabalah, ii. 45.
 Dahim = dadhi, v. 25, 30.
 Daske = dakshah, xi. 8 (*Mág.*)
 Dáúna = datwá, iv. 23.
 Dádimam = dádimam, ii. 23.
 Dádhá = danshtrá, iv. 33.

Dátúnam = datwá, x. 13 (*Pais.*).
 Dálínam = dádimam, ii. 23.
 Dávaggí = dávágnih, i. 10.
 Dáham = dásyámi, vii. 16.
 Diaro = devarah, i. 34.
 Diaho = divasah, ii. 2, 46.
 Diggham = dirgham, iii. 58.
 Dítthí = drishtih, i. 28. iii. 10, 50, 51.
 Dinnam = dattam, viii. 62.
 Disá = diś, iv. 11.
 Dhām = dirgham, iii. 58.
 Duallam, duúlam = dukúlam, i. 25.
 Duiam = dwitfyam, i. 18.
 Dukkho = duhkhitah, iii. 58.
 Duyyane = durjanah, xi. 7 (*Mág.*)
 Duve = dwau, vi. 57.
 Duvvário = dauvárikah, i. 44.
 Duháiam, duháijjaï = dwidhákritam, dwidhákriyate, i. 16.
 Duhio = duhkhitah, iii. 58.
 Dúmaï = dunoti, viii. 8.
 De = te (tava), twayá vi. 32. = dá, xii. 14 (*Śaur.*)
 Dearo = devarah, i. 34.
 Devatthuí, devathuí, = devastutih, iii. 57.
 Devvam = daivam, i. 37. iii. 58.
 Dehi = dehi, vi. 64.
 Do, doni = dwau, vi. 57.
 Donham = dwayoh, vi. 59.
 Doháiam, doháijjaï = dwidhákritam, dwidhákriyate, i. 16.
 Dohim, etc. = dwábhýám, etc., vi. 54.
 Dohalo = dohadam (*neut.*), ii. 12 (*cf.* transl., note).
 Doho, droho = drohah, iii. 4.

Dh. (ध)

Dhaṇam = dhanam, iv. 12.
 Dhaṇavanto, } = dhanaván, iv. 25.
 Dhanálo, }
 Dhāmmillam } = dhāmmillah (*masc.*)
 Dhāmmellam } i. 12.
 Dhá = dháv (*dháru*), viii., 27.
 Dhíá = duhitá (*Sans.* ‘dhídá’), iv. 33.
 Dhíram = dhairyam, i. 39. iii. 18, 54.
 Dhūnaï = dhúnoti, viii. 56.
 Dhutto = dhúrtah, iii. 24.
 Dhurá = dhur, iv. 8.
 Dhuvvaï, } = dhúyate, viii. 57.
 Dhunijjaï, }
 Dhúdá = duhitá, iv. 33.

P. (प)

Paādam, páādam = prakaṭam, i. 2.
 Pakhalo, = prakhalah, ii. 27.
 Pāūam, páuam = prákritam, i. 10.
 Paütti = pravr̄ittih, i. 29.
 Pāūmam = padmam, iii. 65.
 Paüro = paurah, i. 42.
 Paüriso = paurushah, i. 42.
 Paottho = prakoshṭhah, i. 40.
 Pachchakkham (*sic. leg.*) = pratyaksham, iii. 27.
 Pachchham = pathyam, iii. 27.
 Pachchhimam = paśchimam, iii. 40.
 Pajjatto = paryáptah, iii. 1.
 Pajjunno = pradyumnah, iii. 44.
 Pattanam = pattanam, iii. 23.
 Padáá = patáká, ii. 8.
 Pada = pat (*root*), viii. 51.

Padi = prati, *cf.* ii. 8, note, transl.
 Padinsudam = pratiśrutam, iv. 15.
 Padivaá, pádi- = pratipad, i. 2. iv. 7.
 Padivaddí = pratipattih, ii. 7 (*cf.* transl. note).
 Padisaro = pratisarah, ii. 8.
 Padisiddhí, pádi- = pratisarddhin, i. 2. iii. 37; *cf.* note, p. 108.
 Padhamo = prathamah, ii. 28.
 Panmaraho = panchadaśah, iii. 44.
 Pannásá = pancháśat, iii. 44.
 Panhá, -ho = praśnah, iii. 33. iv. 20.
 Panhudam = prasnutam, iii. 33.
 Pattharo, -tháro = prastárah, i. 10.
 Pabhavaï = prabhavati, viii. 3.
 Pamillai, -ilaï = pramīlati, viii. 54.
 Pamho = pakshman, iii. 32.
 Parahuo = parabhr̄itah, i. 29.
 Paribhavaï = paribhavati, viii. 3.
 Palanghano = pralanghanah, ii. 27.
 Palittam = pradíptam, ii. 12.
 Pallaththam = paryastam, iii. 21.
 Pallánam = paryáñam, iii. 21.
 Pavaṭṭho = prakoshṭhah, i. 40.
 Pavanuddhaam, } = pavanoddhatam,
 Pavanoddhaam, } iv. 1, *cf.* note transl.
 Pasuttam, pá- = prasuptam, i. 2.
 Pasiddhí, pá- = prasiddhih, i. 2.
 Paharo, paháro = prahárah, i. 10.
 Paho = pathin, i. 13.
 Pá, páá = ghrá (*root*), viii. 20.
 Páavadanam = pádapanam, iv. 1
 (*cf.* note transl.)
 Páuam = prákritam, i. 10.
 Páuso = právr̄ish, iv. 11, 18.
 Pádisiddhí = pratisarddhin, i. 2.
 iii. 37.

Pánáinto = pránavat, iv. 25.
 Pániam = páníyam, i. 18.
 Páráo, párvao = párvatah, iv. 5.
 Pálei = padyate, viii. 10.
 Pávadánam = pádapatanañam, iv. 1.
 (*cf.* note transl.)
 Piá, piaro = pitá, v. 35.
 Piápiam, piá- = pítápitam, iv. 1 (?)
 Pikkam = pakwam, i. 3. iii. 3.
 Pittham = pishtam, i. 12.
 Piva = iva, x. 4. (*Paiś.*)
 Píam, píalam = pítam, -alam, iv. 26.
 Pínattanam, } = pínatá, iv. 22.
 Pínadá, }
 Puttham, } = prishtham, iv. 20.
 Putthí, }
 Pudo, puḍdo = putrah, xii. 5 (*Saur.*)
 Puppham = pushpam, iii. 35, 51.
 Purillam = paurastyam, iv. 25, com-
 ment.; *cf.* App. B, and transl.
 Puriso = purushah, i. 23.
 Pulaaï = paśyati, viii. 69; *cf.* p. 173.
 Puliśáha = purushasya, xi. 12 (*Mág.*)
 Puvvanho = púrváhnah, iii. 8.
 Puso, puſſo = pushyah, iii. 58.
 [Query *púſo*; *cf.* App. D.]
 Puḥaví = prithaví, i. 13, 29.
 Pekkhai, pechehhaï = prekshate, v.
 14, var. lect., *cf.* xii. 18, and p. 173.
 Pettham = pishtam, i. 12.
 Pendam, piṇ- = piṇdam, i. 12.
 Pemmag = preman, iii. 52. [*Qy.*
 'pemmo'? *cf.* iv. 18, but in Ratn.,
 p. 26, 12, *pemmag.*]
 Perantam = paryantam, i. 5. iii. 18.

Pokkharo = pushkarah, i. 20. iii. 29.
 Potthao = pustakam (*neut.*), i. 20.

Ph. (घ)

Phanso = sparśah, iii. 36. iv. 15.
 Phaṇaso = panasah, ii. 37.
 Phandanam = spandanam, iii. 36.
 Phariso = sparśah, iii. 62.
 Pharuso = parushah, ii. 36.
 Phaliam = patitam (?), viii. 9.
 Phalihá = parikhá, ii. 30, 36.
 Phalihō = parighah, ii. 30, 36.
 Phaliho = sphatikah, ii. 4, 22.
 Phuttaï, } = sphuṭati, viii. 53.
 Phudaï }
 Bh. ¹ (भ)

Bhaapphaí = vrīhaspatih, iv. 30.
 Bhaīravo = bhairavah, i. 36.
 Bhattam = bhaktam, iii. 1.
 Bhattáro = bhartá, v. 31, 33.
 Bhaddam = bhadram, iv. 12.
 Bhamaï = bhramati, viii. 71.
 Bhamiro = bhramanaśilah, iv. 24.
 Bhara = smṛi (*root*), viii. 18; *cf.* p.
 167.
 Bharapjjam, } = bharaníyam, ii. 17.
 Bharaníam, }
 Bharaho = bharatah, ii. 9.
 Bhá = bhí (*root*), viii. 19.
 Bháanam = bhájanam, iv. 4.
 Bháá, bháaro = bhrátá, v. 35.
 Bhánam = bhájanam, iv. 4.
 Bháriá = bháryá, x. 8 (*Paiś.*)

¹ For words beginning with *b*, see under *r*.

Bhingáro = bhṛingárah, i. 28.
 Bhingo = bhṛingah, i. 28.
 Bhindiválo = bhindipálah, iii. 46.
 Bhindaī = bhinatti, viii. 38.
 Bhisiní = visiní, ii. 38.
 Bhuttam = bhuktam, iii. 50.
 Bhumaá (?) = bhúh, iv. 33.
 Bhe = vah (*yushmákan*), vi. 37.
 Bhottúna = bhuktwá, viii. 55.

M. (म)

Maam = mṛitam, i. 27.
 Maī, mae = mayá, mayi, vi. 46, 52.
 Maiitto, etc. = mat, vi. 48.
 Maílam = malinam, iv. 31.
 Maüdam = mukuṭam, i. 22. ii. 1.
 Maülam, -lo = mukulam, i. 22. ii. 2.
 Maúro = mayúrah, i. 8.
 Maúho = mayúkhah, i. 8.
 Mao = madah, ii. 2.
 Mansam = mánsam, iv. 16.
 Mansú = śmaśrn (*neut.*), iv. 15.
 Maggo = márgah, ii. 2. iii. 50.
 Machehhiá = makshiká, iii. 30.
 Majjhā = asmad (*base*) [*asmad* declined vi. 40—53.]
 Majjhanno = madhyáhnah, iii. 7.
 Majjhām = madhyam, iii. 28.
 Made = mṛitah, xi. 15. (*Mág.*)
 Madham = mathah (*masc.*), ii. 24.
 Manansiní = manaswiní, i. 2. iv. 15.
 Mandúro = maṇḍukah, iv. 33.
 Mantham = mastam, iv. 15.
 Mam, mamam = mám, vi. 42.
 Mara = mṛi (*root*), viii. 12.
 Marisa = mrish (*root*), viii. 11.

Mala = mṛid (*root*), viii. 50.
 Malinam = malinam, iv. 31.
 Masáñam = śmaśánam, iii. 6.
 Massú = śmaśru (*neut.*) iii. 6; cf. iv. 15.
 Maha, majjha, etc. = mama, vi. 50.
 Mahaaddham, } = mamárrddham, iv.
 Mahaddham, } 1; cf. note transl.
 Mahuam = madhúkam, i. 24.
 Mahum = madhu, v. 25—27, 30.
 Máando = mákandah, iv. 33.
 Máá = mátá, v. 32.
 Máuo = mátrikah, i. 29.
 Máindo = chútah (mákandah), iv. 33.
 Mánansiní = manaswiní, i. 2. iv. 15.
 Mánuso = mánushah, ii. 42.
 Málá = málá, v. 19—24. vi. 60.
 Máláillo = málaván, iv. 25.
 Másam = mánsam, iv. 16.
 Mianko = mṛigánkah, i. 28.
 Mio = mitrah, iii. 58.
 Michehhá = mithyá, iii. 27.
 Mitto = mitrah, iii. 58.
 Milánam = mlánam, iii. 62.
 Miva = iva, ix. 16.
 Muingo = mṛidangah, i. 3.
 Mukkham = mushkah (*masc.*) iii. 29.
 Muggaro = mudgarah, iii. 1.
 Muggo = mudgah, iii. 1.
 Muchehhá = mürchhá, iii. 51.
 Munjáano = maunjáyanah, i. 44.
 Muna = jná (*root*), viii. 23.
 Munálo = mṛinálah, i. 29.
 Muttí = mürttih, iii. 24.
 Muddho = mugdah, iii. 1.
 Muham = mukham, ii. 27.
 Muhalo = mukharah, ii. 30.

Múdhattanam = mûdhatwam, iv. 22.
 Múdhadá = mûdhatá, iv. 22.
 Mehalá = mekhálá, ii. 27.
 Meho = megho, ii. 27.
 Mekho = megho, x. 3. (*Paiś.*)
 Mottá = muktá, i. 20.
 Moro = mayúrah, i. 8.
 Moho = mayúkhah, i. 8.
 Mmiva = iva, ix. 16.
 Mhi, mho, mhu, mha = asmi, smah,
 vii. 7.

R. (र)

Raañam = ratnam, iii. 60.
 Raadám = rajatam, ii. 2, 7.
 Rachhhá = rathyá, iii. 27.
 Rañnam¹ = aranyam, i. 4.
 Rañno, -ñná = rájnáh, -ná, v. 38, 42.
 Rattam (?) = raktam, viii. 62.
 Rattí = rátrih, iii. 58.
 Ramanijjam, } = ramaníyam, ii. 17.
 Ramaniám, } = ramaníyam, ii. 17.
 Ramijjaï, } = ramyate, viii. 58.
 Rammaï, } = ramyate, viii. 58.
 Rasí, rassí = raśmih, iii. 2, 58.
 Ráaulam, ráulam = rájakulam, iv. 1.
 Ráá = rájá, v. 36 (*declined* v. 36—
 44).
 Ráino, -ná = rájnáh, -ná, v. 38, 43.
 Rái = rátrih, iii. 58.
 Ráchi = rájan, x. 12 (*Paiś.*).
 Rásaho = rásabhadh, ii. 27.
 Ráhá = rádhá, ii. 27.

Riechhho = ríkshah, i. 30. iii. 30.
 Rinam = rinam, i. 30.
 Riddho = riddhah, i. 30.
 Rukkho = vríkshah, i. 32. iii. 31.
 Runnam = ruditam, viii. 62.
 Ruddo, rudro, = rudrah, iii. 4.
 Rundha = rudh (*root*), viii. 49.
 Ruppam = rukmam, iii. 49.
 Ruppiní = rukminí, iii. 49.
 Rumbha = rudh (*root*), viii. 49.
 Ruva = rud. (*root*), viii. 42.
 Rúsaï = rushyati, viii. 46.
 Re, *particle*, ix. 15.
 Rochchham = rodishyámi, vii. 16.
 Rottúna = ruditwá, viii. 55.
 Rosáinto = roshaván, iv. 25.

L. (ल)

Laggaï = lagati, viii. 52.
 Lachhhí = lakshmí, iii. 30.
 Latthí = yashthí, ii. 32 (*cf. note*
transl., ii. 31).
 Laskaše = rákshasah, xi. 8. (*Mág.*)
 Lahuí = laghwí, iii. 65.
 Láá = rájá, xi. 10. (*Mág.*)
 Lichhhá = lipsá, iii. 40.
 Lijjhaï = lihyate, viii. 59.
 Luna = lú (*root*), viii. 56.
 Luvvai, lunijjaï = lúyate, viii. 57.
 Lubhaï = márshtí (*mrij*), viii. 67.
 Lonam = lavaṇam, i. 7.
 Loddhao = lubdhakah, i. 20. iii. 3.

¹ This form continually occurs in the Prákrit songs in the 4th Act of the Vikramorvaší.

V. (व)

Vaaī = śaknoti, viii. 70.
 Vaānam = vachanam, ii. 2, 42.
 Vaām = vayam, xii. 25. (*Saur.*)
 Vaīdeso = vaideśah, i. 36.
 Vaīdeho = vaidehah, i. 36.
 Vaīram = vairam, i. 36.
 Vaīsampāano = vaiśampáyanah, i. 36.
 Vaīsāho = vaiśakhah, i. 36.
 Vaīsio = vaiśikah, i. 36.
 Vakkalam = valkalam, iii. 3.
 Vaggí = vágmi, iii. 2.
 Vankam = vakram, iv. 15.
 Vachchaī = vrajati, viii. 47.
 Vachchharo = vatsarah, iii. 40.
 Vachchho = $\{\begin{matrix} \text{vatsah}, & \text{iii. 40.} \\ \text{vakshas}, & \text{iii. 30. iv. 18.} \end{matrix}$
 Vajjaī = trasati, viii. 66.
 Vajjhao = váhyakah, iii. 28.
 Vanchaníam = vanchaníyam, iv. 14.
 Vadisam = vadíśam, ii. 23.
 Vaddhaī = vardhate, viii. 44.
 Vanam = vanam, iv. 12.
 Vanno = varnah, iv. 15.
 Vanhí = vahnih, iii. 33.
 Vattamánam = varfanánam, iii. 24.
 Vattá = várta, iii. 24.
 Vattiá = vartiká, iii. 24.
 Vaddho = vriddhah, i. 27.
 Vandam = v्रindam, iv. 27.
 Vappho = vásphah (ushman) iii. 38.
 Vanchaníam = vanchaníyam (?), iv. 14.
 Vammaho = manmathah, ii. 39. iii. 43
 Vammo = varma, iv. 18.
 Vamhanja = brahmánya, xii. 7 (*Saur.*)

Vamhaṇo = bráhmaṇah, iii. 8 (*cf. vi. 64*).
 Vamhá, vamháṇo = brahmá, v. 47.
 Varaū = vr̄inoti, viii. 12.
 Valahí = vadabhih, ii. 23.
 Valiam = vyalískam, i. 18.
 Vale, particle, ix. 12.
 Vasahí = vasatih, ii. 9.
 Vasaho = vrishabhabhah, i. 27. ii. 43.
 Vahiro = badhirah, ii. 27.
 Vahumuham, } = vadhmukham,
 Vahúmuham, } iv. 1.
 Vahú = vadhmúh, v. 19, 21, 29. vi. 60.
 Vá, váā = mlai (*root*) viii. 21.
 Váá = vách, iv. 7.
 Váavádanam, *see* páā-
 Váú = váyuh (*declined* v. 14—18,
 27. vi. 60, 61).
 Váraha = dwádaśa, ii. 14, 44.
 Vávado (?) = vyápritah, xii. 4 (*Saur.*)
 Váhittam = vyáhritam, iii. 52.
 Váho = vásphah, iii. 38, 54.
 Via = iva, ix. 3, 16. xii. 24.
 Viaddí = vitardih, iii. 26.
 Vianá = vedaná, i. 34.
 Viano = vyajanam (*neut.*), i. 3.
 Viánam = vitánam, ii. 2.
 Viárrillo, viárullo = vikárvat, iv. 25.
 Viinho = vitrishnah, i. 28.
 Viudam = vivritam, i. 29. ii. 7.
 Viulam = vipulam, ii. 2.
 Vinhiam = vřinhitam, i. 28.
 Vikkavo = viklavah, iii. 3.
 Vikkinaī, } = vikrínite, viii. 31.
 Vikkei, }
 Viechchhaddí = vichehhardih, iii. 26.
 Vijiá = vidyá, iii. 27.
 Vijjulí, vijjú = vidyut, iv. 26. iv. 9.

Vinchhuo = vriśchikah, i. 15, 28. iii. 41.
 Vinjo = vijnah, xii. 7 (*Saur.*)
 Vinjáto = vijnátah, x. 9 (*Paiś.*)
 Vinjho = vindhyah, iv. 14.
 Vidavo = viṭapah, ii. 20.
 Vinnánam = vijnánam, iii. 44.
 Vinhú = vishṇuh, i. 12. iii. 33.
 Vipphariso = visparśah, iii. 51, 62.
 Vimjho = vindhyah, iv. 14.
 Vimhao = vismayah, iii. 32.
 Visai (?) = grasate, viii. 28.
 Visam = visam, ii. 38.
 Visí = vrishí, i. 28.
 Visúra = khid (*root*), viii. 63.
 Vissáso = viśwásah, iii. 58.
 Vihalo = vihwalah, iii. 47.
 Víriam = víryam, iii. 20.
 Visattho = viśwastah, i. 17.
 Vísambho = viśrambhah, i. 17.
 Vísáso = viśwásah, iii. 58.
 Víha = nibhí (*root*), viii. 19.
 Vujjhaï = budhyate, viii. 48.
 Vuṭṭai (?) = majjati, viii. 68.
 Vuttanto = vrittántah, i. 29.
 Vundávanam = vṛindávanam, i. 29.
 Vea = eva, ix. 3.
 Veañá = vedaná, i. 34; cf. iv. 1.
 Vechchham = vetsyámi, vii. 16.
 Vejjam = vaidyam, iii. 27.
 Vediso = vetasah, i. 3. ii. 8.
 Veddhaï = veshtate, viii. 40.
 Venhú = vishṇuh, i. 12.
 Vettúna = viditwá, viii. 55.
 Vebhalo = vihwalah, iii. 47.
 Veluriam = vaidúryam, iv. 33.

Vellí = vallih, i. 5.
 Vo = vah, vi. 29, 37.
 Vochchham = vakshyámi, vii. 16.
 Voram = badaram, i. 6.
 Vrandam = vrindam, iv. 27; cf. iii. 4.
 S. (स) Sahidápi = sodhwá, xi. 16 (*Mág.*).
 Siálá, etc. = śrigálah, xi. 17 (*Mág.*)
 Saadho = śakaṭah, ii. 21.
 Saahuttam = śatakritwas, iv. 25 (cf. App. B.)
 Saá, saä = sadá, i. 11.
 Saīram = swairam, i. 36.
 Samvattao = samvartakah, iii. 24.
 Samvudam = samvritam, i. 29.
 Samvudí = samvritih, ii. 7.
 Samvellaï = samveshtate, viii. 41.
 Sankanto = sankrántah, iii. 56.
 Sanká = śanká, iv. 17.
 Sakka = śak (*root*), viii. 52.
 Sakko = śakrah, iii. 3.
 Sachávam = sachápam, ii. 2.
 Sajjo = shadjah, iii. 1.
 Sanjado = samyatah, ii. 7.
 Sanjádo = samyátaḥ, ii. 7.
 Sadhá = satá, ii. 21.
 Sada = śad (*root*) viii. 51.
 Sanheho = snehah, iii. 64.
 Santhaviam, } = sansthápitam, i. 10.
 Santháviam, }
 Sandho = shandhah, ii. 43.
 Sanná¹ = sanjná, iii. 55.

¹ *Vinnatti* = vijnapthi would be a better example; cf. note, transl.

- Sāṇnam = ślakshṇam, iii. 33.
 Saddaha = śrat + dhá (*root*), viii. 33.
 Saddálo = śabdaván, iv. 25.
 Sanánam = snánam, x. 7. (*Paiś.*)
 Sappham = śashpam, iii. 35.
 Sabharí = śapharí, ii. 26.
 Sabhalam = saphalam, ii. 26.
 Samattho = samastah, iii. 12.
 Samiddhí = samriddhī, i. 2.
 Sampattí = sampattiḥ, iv. 17.
 Sampadi = samprati, ii. 7.
 Sambhava = sam + bhú (*root*), viii. 3
 Sammadḍo = sammardah, iii. 26.
 Sara = sri (*root*), viii. 12.
 Sarado = śarad, iv. 10, 18.
 Sararuham, } = saroruham, iv. i.
 Saroruham, } = saroruham, iv. i.
 Sariá = sarit, iv. 7.
 Sarichchham = sadriksham, i. 2.
 iii. 30. (*cf.* i. 31).
 Sariso = sadriśah, i. 31.
 Saro = saras, iv. 6, 18.
 Saláhá = ślághá, iii. 63.
 Savaho = śapathah, ii. 15, 27.
 Savomuo, -múo = (?), iv. 1 (*cf.* note
 transl.)
 Savvajjo = sarvajuah, iii. 5.
 Savvanjo = sarvajnah, x. 9. (*Paiś.*)
 Savvanño = sarvajnah, xii. 8 (*Śaur.*)
 Savvattha, etc. = sarvasmin, vi. 2.
 Sahamáñá, -ní = sahamáná, v. 24
 (for this Sút., *cf.* note transl.)
 Sahassahuttam = sahasrakritwas, iv.
 25 (*cf.* App. B.)
 Sahá = sabhá, ii. 27.
 Sáaro = ságarah, ii. 2.
 Sámiddhí = samriddhī, i. 2.
 Sárango = śárngah, iii. 60.
 Sárichchham = sadriksham, i. 2.
 Sávo = sápah, ii. 15.
 Si = asi, vii. 6.
 Siálo = śrigálah, i. 28.
 Siásiam = sitásitam, iv. 1.
 Singáro = śringárah, i. 28.
 Sitthí = śrishtih, i. 28.
 Sidhilo = śithilah, ii. 28.
 Sinidhho = snigdhah, iii. 1.
 Sinho = śisnah, iii. 33.
 Sitthao = sikthakam (*neut.*), iii. 1.
 Sindúram = sindúram, i. 12.
 Sindhavam = saindhavam, i. 38.
 Sibhá = śiphá, ii. 26.
 Sim = teshám, tásám, vi. 12.
 Siram = śiras, iv, 19.
 Siraveaná, siro- = śirovedaná, iv. 1.
 Síri = śrí, iii. 62.
 Silittham = ślishtam, iii. 60.
 Sivino = swapnah, i. 3. iii. 62.
 Siásiam = sitásitam, iv. 1.
 Síbharo = śíkarah, ii. 5.
 Sího = sinho, i. 17.
 Suidí = sukṛitih, ii. 7.
 Suuriso = supurushah, ii. 2.
 Sujjo = súryah, iii. 19.
 Suna = śru (*root*), viii. 56.
 Sundo = śaundah, i. 44.
 Sunderam = saundaryam, i. 5, 44. iii. 18.
 Sutto = suptah, iii. 1. vii. 6.
 Supa (?) = mrīj (*root*), viii. 67.
 Suppanahá, -í = súrpanakhá, v. 24.
 Sumara = smṛi (*root*), viii. 18. xii. 17
 Suvvař = śrúyate, viii. 57; *cf.* vii. 9.
 Sú, *particle*, ix. 14.
 Súí = súchí, ii. 2.

Súro = súryah, iii. 19.
 Súsaï = śushyati, viii. 46.
 Se = tasya, tasyáh, vi. 11.
 Sechcham = śaityam, i. 35.
 Sejjá = śayyá, i. 5. iii. 17.
 Sendúram = sindúram, i. 12.
 Sebháliá = śepháliká, ii. 26.
 Sevá, sevvá = sevá, iii. 58.
 Selo = śailah, i. 35.
 So = sah, vi. 22.
 Soamallam = saukumáryam, i. 22.
 iii. 21.
 Soúna = śrutwá, iv. 23.
 Sochchlam = śroshyámi, vii. 16.
 Sonhá = snushá, ii. 47.
 Sottam = srotam, iii. 52.
 Somálo = sukumárah, ii. 30 (*cf. note transl.*, and *Errata p. xxxii.*)
 Sommo = saumyah, iii. 2.
 Soriam = śauryam, iii. 20.
 Sossam = śushma, iii. 2. (*cf. iii. 32?*)

H. (₹)

Hanso = hraswah, iv. 15.
 Hake, hage = aham, xi. 9 (*Mág.*).
 Hadakke = hr̄idayam, xi. 6 (*Mág.*)
 Hanumanto, } = hanumán, iv. 25.
 Hanumá, } = hanumán, iv. 25.
 Hattho = hastah, iii. 12, 50.
 Hado = hatah, ii. 7.
 Ham = aham (*asmat* decl. vi. 40—53).
 Hammaï = hanti, viii. 45.
 Harisa = hr̄ish (*root*), viii. 11.
 Hariso = harshah, iii. 62.

Haladdá, } = haridrá, i. 13. v. 24.
 Haladdí, } (on the latter Sút. *cf. note transl.*)
 Halio = hálíkah, i. 10.
 Havim = havis, v. 25 (*cf. iv. 6*).
 Haśidu, -di, -de, -da = hasitah, xi.
 11 (*Mág.*).
 Hasaí, hasantí = hasantí, vii. 11.
 Hasanto = hasan, vii. 10.
 Hasiro = hasanaśilah, iv. 24.
 Hassaï, } = hasyate, vii. 9. viii. 58.
 Hasijjaï, } = hasyate, vii. 9. viii. 58.
 Hálío = hálíkah, i. 10.
 Hiaam = hr̄idayam, i. 28.
 Hitaakam = hr̄idayam, x. 14 (*Pais.*)
 Hittham = trastam, viii. 62 (*cf. App. A, 37*).¹
 Hirí = hr̄ih, iii. 62.
 Hire, *particle*, ix. 15.
 Híraí = hriyate, viii. 60.
 Huam (húam ?) = bhútam, viii. 2.
 Huná = hu (*root*), viii. 56, 57.
 Huva = bhú (*root*), viii. 1.
 Huvvai, hunijjaï = húyate, viii. 57.
 Huvía = abhavat, vii. 23; *cf. note transl.*
 Huvasu = bhava, ix. 2; *cf. vii. 18*.
 Ho = bhú (*root*), viii. 1.
 Hojja, hojjá = bhavati, bhavishyati,
 etc., vii. 20 (*cf. note, transl.*)
 Hossam, etc. = bhavishyámi, vii. 14.
 Hohithá } = bhavishyámah, vii. 15.
 Hohissá } = bhavishyámah, vii. 15.
 Hohía = abhút, vii. 24 (*cf. note trans.*)

¹ Hemachandra gives three forms, *hittham*, *taddham*, and *tattham*.





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